K La Flechère (J. G. de)

AN

APPEAL

TO

Matter of Fact and Common Senſe.

OR A

RATIONAL DEMONSTRATION

OF

Man's corrupt and loſt Eſtate.

The SECOND EDITION reviſed and enlarged.

Ye pompous ſons of Reaſon idoliz'd
And viliſy'd at once; of Reaſon dead,
Then deiſy'd, as monarchs were of old;
Wrong not the Chriſtian; think not Reaſon yours:
'Tis Reaſon our great Maſter holds ſo dear;
'Tis Reaſon's injur'd rights his wrath reſents;
'Tis Reaſon's voice obey'd his glories crown;
To give loſt Reaſon life he pour'd his own;
Believe, and ſhew the Reaſon of a Man;
Believe, and taſte the pleaſure of a God;
Thro' Reaſon's wounds alone thy faith can die.

Young's Night Thoughts.

The Son of Man is come to ſeek and to ſave that which was LOST.

Luke xix. 10.

BRISTOL:
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BRITISH MUSEUM

To the principal Inhabitants of the Parish of Madeley, in the county of Salop.

GENTLEMEN,

YOU are no less intitled to my private labours, than the inferior class of my parishioners. As you do not chuse to partake with them of my evening instructions, I take the liberty to present you with some of my morning meditations. May these well-meant endeavours of my pen, be more acceptable to you than those of my tongue! And may you carefully read in your closets, what you have perhaps inattentively heard in the church! I appeal to the Searcher of hearts, that I had rather impart truth than receive tithes: You kindly bestow the latter upon me; grant me, I pray, the satisfaction of seeing you favourably receive the former, from,

GENTLEMEN,

Your affectionate Minister
and obedient Servant,

Madeley, 1772. J. FLETCHER.

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SECOND PART.

Man is conſidered as an inhabitant of the natural *world, and his fall is proved by arguments deduced from the miſery, in which he is now undeniably involved; compared with the happineſs, of which we cannot help conceiving him poſſeſſed, when he came out of the hands of his gracious Creator.*

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FIFTH

FIFTH PART.

The doctrine of man's fall being eſtabliſhed by ſuch a variety of arguments; firſt, a few natural inferences *are added: ſecondly, various* fatal conſequences *attending the ignorance of our loſt eſtate: thirdly, the* unſpeakable advantages *ariſing from the right knowledge of it.*

The whole is concluded with an Address *to the ſerious* Reader, *who enquires what he muſt do to be ſaved.—And with an* Appendix, *concerning the evangelical harmony, that ſubſiſts between* living faith, *and* loving obedience.

INTRODUCTION.

IN religious matters we eaſily run into extremes. Nothing is more common than to ſee people embracing one error, under the plauſible pretence of avoiding another.

Many, through fear of infidelity, during the night of ignorance and ſtorm of paſſion, run againſt the wild rocks of ſuperſtition and enthuſiaſm; and frequently do it with ſuch force that they *make ſhipwreck of the faith*, and have little *of godlineſs* left, except a few broken pieces of its *form*.

Numbers, to ſhun that fatal error, ſteer quite a contrary courſe: Suppoſing themſelves guided by the compaſs of reaſon, when they only follow that of prejudice, with equal violence they daſh their ſpeculative brains againſt the oppoſite rocks of deiſm and prophaneſs; and fondly congratulate themſelves on eſcaping the ſhelves of fanaticiſm, whilſt the leaky bark of their hopes is ready to ſink, and that of their morals is perhaps ſunk already. Thus, both equally over-look ſober, rational, heart-felt piety, that lies between thoſe wide and dangerous extremes.

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To point out the happy medium which they have miſſed, and call them back to the narrow path, where Reaſon and Revelation walk hand in hand, is the deſign of theſe ſheets. May *the Father of lights* ſo ſhine upon the Reader's mind, that he may clearly diſcover truth, and notwithſtanding the ſeverity of her aſpect, prefer her to the moſt ſoothing error!

If he is one of thoſe, who affect to be the warm votaries of Reaſon, he is intreated to be a *cloſe*-thinker, as well as a *free*-thinker; and with careful attention to conſider Reaſon's dictates, before he concludes, that they agree with his favourite ſentiments. He has, no doubt, too much candour, not to grant ſo equitable a requeſt; too much juſtice, to ſet aſide *Matter of fact*; and too much good ſenſe, to diſregard *an Appeal to common ſenſe*.

Should he incline to the oppoſite extreme, and cry down our rational powers; he is deſired to remember, *Right Reaſon*, which is that I appeal to, is a ray of *the light that enlightens every man who comes into the world*, and a beam of the eternal *Logos*, the glorious *Sun of righteouſneſs*.

God, far from blaming a proper uſe of the noble faculty, by which we are chiefly diſtinguiſhed from brutes, graciouſly invites us to the exerciſe of it: *Come now*, ſays he, *and let us reaſon together*. Jeſus *commends the unjuſt ſteward*, for reaſoning better upon his wrong, than the children of light, upon their right principles. Samuel deſires the Iſraelites to *ſtand ſtill, that he may* REASON *with them*

them before the Lord. St. Peter charges believers to *give an answer to every one, that asketh them a* REASON *of their hope.* And St. Paul, who *reasoned* so conclusively himself, intimates, that *wicked men are* UNREASONABLE; and declares, that a total dedication of ourselves to God is *our* REASONABLE *service:* And, while he challenges the vain *disputers of this world,* who would make jests pass for proofs, invectives for arguments, and sophistry for reason; he charges Titus to use, not merely *sound speech,* but, as the original also means, SOUND REASON, *that he who is of the contrary part may be ashamed.*

Let us then, following his advice and example, pay a due regard both to reason and revelation: So shall we, according to his candid direction, break the shackles of prejudice, *prove all things; and,* by divine grace, *hold fast that which is good.*

AN

AN APPEAL TO MATTER of FACT, &c.

FIRST PART.

IN every religion there is a principal truth or error, which, like the firſt link of a chain, neceſſarily draws after it all the parts, with which it is eſſentially connected. This leading principle, in Chriſtianity diſtinguiſhed from Deiſm, is the Doctrine of our corrupt and loſt eſtate: for if man is not *at variance* with his Creator, what need of a *Mediator* between God and him? If he is not a *depraved*, *undone* creature, what neceſſity of ſo wonderful a *Reſtorer* and *Saviour* as the Son of God? If he is not *inſlaved* to ſin, why is he *redeemed* by Jeſus Chriſt? If he is not *polluted*, why muſt he be *waſhed in the blood of* that immaculate *Lamb?* If his ſoul is not *diſordered*, what occaſion

is

is there for ſuch a divine *Phyſician?* If he is not *helpleſs* and *miſerable*, why is he perpetually invited to ſecure the *aſſiſtance* and *conſolations* of the Holy Spirit? And, in a word, if he is not *born in ſin*, why is a *new birth* ſo abſolutely neceſſary, that Chriſt declares with the moſt ſolemn aſſeverations, *without it no man can ſee the kingdom of God?*

This doctrine then being of ſuch importance, that genuine Chriſtianity ſtands or falls with it; it may be proper to ſtate it at large: and as this cannot be done in ſtronger and plainer words, than thoſe of the ſacred writers, and our pious reformers; I beg leave to collect them, and preſent the reader with a picture of our natural eſtate, drawn at full length by thoſe ancient and maſterly hands.

I. Moſes, who informs us, that *God created man in his own image, and after his likeneſs*, ſoon caſts a ſhade upon his original dignity, by giving us a ſad account of his fall. He repreſents him after his diſobedience, as a criminal under ſentence of death; a wretch filled with guilt, ſhame, dread and horror; and a vagabond, turned out of a loſt paradiſe into a *curſed* wilderneſs, where all bears the ſtamp of deſolation for his ſake. Gen. iii. 17. In conſequence of this apoſtacy he died, and *all die in him: for, by one man ſin entered into the world, and death by ſin; and ſo death paſſed upon all men, for that all have ſinned* in him, who was all mankind ſeminally and federally collected in one individual. 1 Cor. xv. 22. Rom. v. 12.

The

The ſacred hiſtorian, having informed us how the firſt man was corrupted, obſerves, that *he begat a ſon in his own image*, ſinful and mortal like himſelf; that his firſt-born was a murderer; that Abel himſelf offered ſacrifices to avert divine wrath, and that the violent temper of Cain ſoon broke out in all the human ſpecies. *The earth*, ſays he, *was filled with violence—all fleſh had corrupted its way—and God ſaw the wickedneſs of man was great in the earth*, ſo great *that every imagination of the thoughts of his heart was only evil, continually.* ONLY *evil*, without any mixture of good: And CONTINUALLY, without any intermiſſion of the evil. Gen. vi. 5.

When the deluge was over, the Lord himſelf gave the ſame account of his obſtinately rebellious creature. *The imagination of man's heart*, ſaid he to Noah, *is evil from his youth*, Gen. viii. 21.—Job's friends paint us with the ſame colours: One of them obſerves, that *Man is born like the wild aſſes colt:* And another, that *he is abominable and filthy, and drinks iniquity like water.* Job xi. 12, and xv. 16.

David doth not alter the hideous portrait: *The Lord*, ſays he, *looked down from heaven upon the children of men; to ſee if there were any, that did underſtand, and ſeek God.* And the reſult of the divine inſpection is: *They are all gone aſide, they are all together become filthy: There is none that doth good, no not one.* Pſa. xiv. 2. Solomon gives a finiſhing ſtroke to his father's draught, by informing us, that *Fooliſhneſs is bound in the heart of a child,*

and not of a child only, for he adds, *The heart of the ſons of men is full of evil, and while they live madneſs is in their heart.* Prov. xxii. 15. Eccl. ix. 3.

Iſaiah corroborates the aſſertions of the royal Prophets, in the following mournful confeſſions: *All we, like ſheep, have gone aſtray—We are all as an unclean thing, and all our righteouſneſſes are as filthy rags.* Iſa. liii. 6. and lxiv. 6.

Jeremiah confirms the deplorable truth, where he ſays: *The ſin of Judah is written with a pen of iron, and with the point of a diamond; it is graven upon the tables of their hearts.—O Jeruſalem, waſh thy heart from wickedneſs, that thou mayſt be ſaved.—* For *the heart is deceitful above all things, and deſperately wicked: Who can know it?* Jer. iv. 14, and xvii. 1. 9.

Thus the Prophets delineate mankind in a natural, impenitent ſtate. And do the Apoſtles dip their pencil in brighter colours? Let them ſpeak for themſelves. The chief of them informs us, that *the natural*, unrenewed *man receives not the things of the Spirit of God*, and that *they are fooliſhneſs to him.* 1 Cor. ii. 14. And he lays it down as matter of fact, that *the carnal mind*, the taſte and diſpoſition of every unregenerate perſon, *is* not only averſe to goodneſs, but ENMITY itſelf *againſt God*, the adorable fountain of all excellence. A blacker line can hardly be drawn, to deſcribe a fallen, diabolical nature. Rom. viii. 7.

Various are the names, which the Apoſtle of the Gentiles gives to our original corruption; and they

they are all expreſſive of its pernicious nature, and dreadful effects. He calls it emphatically *Sin*, a ſin ſo full of activity and energy, that it is the life and ſpring of all others:—*Indwelling Sin*, a ſin which is not like the leaves and fruits of a bad tree, that appear for a time, and then drop off; but like the ſap that dwells and works within, always ready to break out at every bud:—*The body of Sin*, becauſe it is an aſſemblage of all poſſible ſins in embryo, as our body is an aſſemblage of all the members which conſtitute the human frame:—*The Law of ſin*, and *the Law in our members*, becauſe it hath a conſtraining force, and rules in our mortal bodies, as a mighty tyrant in the kingdom which he hath uſurped:—*The old man*, becauſe we have it from the firſt man, Adam; and becauſe it is as old as the firſt ſtamina of our frame, with which it is moſt cloſely interwoven:—*The fleſh*, as being propagated by carnal generation, and always oppoſing the Spirit, the gracious principle, which we have from Adam the ſecond:—And *Concupiſcence*, that myſtic Jezebel, who brings forth the infinite variety of *fleſhly*, *worldly*, and *mental luſts*, *which war againſt the ſoul*.

Nor are St. James and St. John leſs ſevere than St. Paul, upon the unconverted man. The one obſerves, that his *wiſdom*, the beſt property naturally belonging to him, *deſcendeth not from above, but is earthly, ſenſual, and deviliſh:* And the other poſitively declares, that *The whole world lieth in wickedneſs*. Jam. iii. 15. 1. Joh. v. 19.

Our Lord, whoſe ſpirit inſpired the Prophets and Apoſtles, confirms their lamentable teſtimony. To make us ſeriouſly conſider ſin, our mortal diſeaſe, he reminds us, that *The whole have no need of a Phyſician, but they that are ſick.* Luke v. 31. He declares, that *men love darkneſs rather than light.* That *the world hates him*; and that *its works are evil.* John iii. 19. & xv. 18. & vii. 7. He directs all to pray for the *pardon of ſin*, as *being evil*, and *owing ten thouſand talents* to their heavenly creditor. Mat. vi. 12. vii. 11. xviii. 24. And he aſſures us, that *the things, which defile the man, come from within*; and that *out of the heart proceed evil thoughts, adulteries, fornications, murders, theſts, coveteouſneſs, wickedneſs, deceit, laſciviouſneſs, an evil eye, blaſphemy, pride, fooliſhneſs*, and, in a word, ALL MORAL EVIL. Mark vii. 21. Mat. xv. 19.

Some indeed confine what the ſcriptures ſay of the depravity of the human heart, to the abandoned heathens and perſecuting jews; as if the profeſſors of morality, and chriſtianity, were not concerned in the dreadful charge. But if the apoſtolic writings affirm, that Chriſt *came not to call the righteous, but* SINNERS; that *he died for the* UNGODLY; and that *he ſuffered, the juſt for the* UNJUST; it is plain that, unleſs he did not ſuffer and die for moral men and chriſtians, they are by nature *ſinners, ungodly*, and *unjuſt* as the reſt of mankind. Rom. v. 6. 1 Pet. iii. 18.

If this aſſertion ſeems ſevere, let ſome of the beſt men that ever lived, decide the point, not by the

experience

experience of immoral perſons, but by their own. *I abhor myſelf*, ſays Job, *and repent in duſt and aſhes.* Job xlii. 6. *Behold, I was ſhapen in iniquity*, ſays David, *and in ſin did my mother conceive me.* Pſ. li. 5. *Wo is me for I am undone*, ſays Iſaiah, *becauſe I am a man of unclean lips.* Iſa. vi. 5. *I know*, ſays St. Paul, *that in me, that is, in my fleſh, dwelleth no good thing.* Rom. vii. 18. *We ourſelves*, ſays he, to Titus, *were ſometimes fooliſh, diſobedient, deceived, ſerving divers luſts and pleaſures, living in malice and envy, hateful and hating one another.* Tit. iii. 3. And ſpeaking of himſelf, and the Chriſtians at Epheſus, he leaves upon record, this memorable ſentence: *We were* BY NATURE *the children of wrath even as others.* Eph. ii. 3. Such humbling thoughts have the beſt men entertained both of their natural eſtate, and themſelves!

But as no one is a more proper perſon to appeal to, in this matter, than this learned Apoſtle, who, by continually converſing with jews, heathens, and chriſtians in his travels, had ſuch an opportunity of knowing mankind; let us hear him ſum up the ſuffrages of his inſpired brethren. *What then*, ſays he, *are we better than they?* Better than the immoral pagans, and hypocritical jews deſcribed in the two preceding chapters? *No, in no wiſe.* And he proves it by obſerving: (1) The UNIVERSALITY of human corruption: ALL *are under ſin, as it is written, There is* NONE *righteous, no not* ONE: (2.) The EXTENT of it in individuals, as it affects the whole man, eſpecially his mind; *There is none*

that underſtandeth the things of God: His affections, *There is none that ſeeketh after God:* And his actions, *They are all gone out of the way* of duty: *There is none that doth good, no not one*; For *all have their converſation in the luſts of the fleſh, and of the mind.*——(3) The OUT-BREAKINGS of this corruption through all the parts of the body: *Their throat, their lips, their mouth, their feet, their eyes, and all their members are together become unprofitable, and inſtruments of unrighteouſneſs.* As for their *tongue*, ſays St. James, it *is a world of iniquity, it defileth the whole body, and ſets on fire the courſe of nature, and is ſet on fire of hell.* And laſtly, its MALIGNITY and VIRULENCE: It is loathſome as *an open ſepulchre*, terrible as one who *runs to ſhed blood*, and mortal as *the poiſon of aſps.*

From the whole, ſpeaking of all mankind in their unregenerate ſtate, he juſtly infers, that *deſtruction and miſery are in their ways.* And, leſt the ſelf-righteous ſhould flatter themſelves, that this alarming declaration doth not regard them, he adds, that *the ſcriptures conclude* ALL *under ſin*; that *there is no difference, for* ALL *have ſinned, and come ſhort of the glory of God*; and that *the moral law* denounces a general curſe againſt its violators, *that* EVERY MOUTH *may be ſtopped and* ALL THE WORLD *may become guilty before God.* Rom. iii. 9. to 23. vi. 19. Eph. ii. 2.

If man is thus corrupt and guilty, he muſt be liable to condign puniſhment. Therefore, as the Prophets and Apoſtles agree with our Lord, in their diſmal deſcriptions of this depravity; ſo they harmonize

harmonize with him, in their alarming accounts of his danger. Till he flies to the Redeemer as a condemned malefactor, and ſecures an intereſt in the ſalvation provided for the loſt, they repreſent him as on the brink of ruin.

They inform us, that *the wrath of God is revealed from heaven*, not only againſt ſome atrocious crimes, but *againſt* ALL *unrighteouſneſs of men*, Rom. i. 18. That EVERY *tranſgreſſion and diſobedience, ſhall receive a juſt recompence of reward*, Heb. ii. 2. That *the ſoul that ſinneth ſhall die*, becauſe *the wages of ſin is death*, Ezek. xviii. 4. Rom. vi. 23. They declare, that *they are curſed, who do err from God's commandments:* That *curſed is the man, whoſe heart departeth from the Lord:* That *curſed is every one, who continues not in all things, which are written in the book of the law to do them:* That *whoſoever ſhall keep the whole law, and yet offend in one point, is guilty of all:* And that, *as many as have ſinned without law, ſhall alſo periſh without law.* Pſ. cxix. 21. Jer. xvii. 5. Gal. iii. 10. Jam. ii. 10. Rom. ii. 12.

They intreat us to turn, leſt we ſhould be found with *the many*, in the *broad way to deſtruction*, Ez. xviii. 23. Matt. vii. 13. They affectionately inform us, that *it is a fearful thing to fall into the hands of the living God:* That *our God is a conſuming fire* to the unregenerate: That *indignation and wrath, tribulation and anguiſh*, hang *over every ſoul of man who doth evil:* That *the Lord ſhall be revealed from heaven in flaming fire, to take vengeance on them, who know him not, and obey not the goſpel:* That *the wicked*

ſhall

ſhall be turned into hell, and all the people that forget God: That *they ſhall be puniſhed with eternal deſtruction, from the preſence of the Lord, and from the glory of his power:* And that *they all ſhall be damned, who believe not the truth, but have pleaſure in unrighteouſneſs.* Heb. x. 31. and xii. 29. Rom. ii. 9. 2 Theſ. i. 8. and ii. 12. Pſ. ix. 17.

Nor does our Lord, who is both the fountain and pattern of true charity, ſpeak a different language. He bids us *fear him, who is able to deſtroy both ſoul and body in hell:* Luke xii. 5. He ſolemnly charges us to oppoſe corrupt nature with the utmoſt reſolution, leſt we be *caſt into hell, where the worm dieth not, and the fire is not quenched.* Mark ix. 43. With tenderneſs he informs us, that *whoſoever ſhall ſay to his brother, Thou fool! ſhall be in danger of hell-fire*; That not only the wicked, but *the unprofitable ſervant ſhall be caſt into outer darkneſs, where will be weeping, wailing,* and *gnaſhing of teeth:* And that he himſelf, far from conniving at ſin, will fix the doom of all impenitent ſinners, by this dreadful ſentence: *Depart from me, ye curſed, into everlaſting fire, prepared for the Devil and his angels.* Matt. v. 22. and xxv. 30. 41.

II. I flatter myſelf that the doctrine, which we are to try by the touch-ſtone of reaſon, has been already ſufficiently eſtabliſhed from ſcripture. Nevertheleſs, that the Reader may have the fulleſt view of ſo momentous a ſubject, I ſhall yet preſent him with a recapitulation of the whole, in the words

words of our pious Reformers, taken out of the Articles, Homilies, and Liturgy of the Church of England.

The 9th Article thus deſcribes our depravity and danger. *Original, or birth-ſin is the fault, and corruption of the nature of every man, that naturally is engendered of the offſpring of Adam; whereby man is very far gone from original righteouſneſs, and is of his own nature inclined to evil, ſo that the fleſh luſteth always contrary to the ſpirit; and therefore in every perſon born into this world, it deſerveth God's wrath and damnation.*

The 35th Article gives ſanction to the Homilies in the following words; *The book of Homilies contains a good and wholeſom doctrine, and therefore we judge them to be read in Churches, by miniſters, diligently and diſtinctly, that they may be underſtood by the people.* Let us then ſee, how they ſet forth the *good* and *wholeſom*, though lamentable and humbling doctrine of our loſt eſtate.

The title of the 2d is: *A Sermon of the miſery of mankind, and of his condemnation to death everlaſting by his ſin.* In the cloſe of it, the contents are ſummed up in theſe words: *We have heard how evil we are of ourſelves; how of ourſelves, and by ourſelves, we have no goodneſs, help, or ſalvation; but on the contrary, ſin, damnation, and death everlaſting.*

Our Church is uniform in her woful accounts of man's miſery. Hear her in the 1ſt Homily for Whitſunday: *Man,* OF HIS OWN NATURE (ſince the fall) *is fleſhly and carnal, corrupt and nought, ſinful*

ful and diſobedient to God, without any ſpark of goodneſs in him, without any virtuous or godly motion, only given to evil thoughts and wicked deeds.

In the Homily on the nativity, ſhe ſpeaks thus: *He* (diſobedient man) *was now curſed and abhor'd: Inſtead of the image of God, he was now become the image of the Devil, the bond-ſlave of hell. Altogether ſpotted and defiled, he ſeemed to be nothing elſe but a lump of ſin; and therefore, by the juſt judgment of God, he was condemned to everlaſting death. Thus, in Adam, all men became univerſally mortal, having in themſelves nothing but * everlaſting damnation of body and ſoul.*

The ſame doctrine is delivered with the ſame plainneſs in the 2d part of the Homily on the paſſion. *Adam died the death, that is, became mortal, loſt the favour of God, and was caſt out of paradiſe, being no longer a citizen of heaven, but a firebrand of hell, and a bond-ſlave of the devil. And St. Paul bears witneſs, that by Adam's offence death came upon all men to condemnation, who became plain reprobates, and caſt-aways, *being perpetually damned to the everlaſting pains of hell-fire.*

Agreeable

* Prejudiced perſons, who inſtead of conſidering the entire ſyſtem of truth, run away with a part detached from the whole, will be offended here, as if our Church "damn'd every body". But the candid Reader will eaſily obſerve, that, inſtead of dooming any one to deſtruction, ſhe only declares, that the Saviour finds all men in a ſtate of condemnation and miſery, where they would eternally remain, were it not for the compaſſionate equity of our gracious God, which does not permit him

Agreeable to this, we are taught, in the 2d part of the Homily on repentance, that *part of that virtue conſiſts in an unfeigned acknowledgement of our ſins to God, whom, by them, we have ſo grievouſly offended, that if he ſhould deal with us according to his juſtice, we deſerve a thouſand hells, if there were ſo many.*

The ſame vein of wholeſom, though unpleaſant doctrine runs through the Liturgy of our church. She opens her ſervice by exhorting us *not to diſſemble, nor cloak, our manifold ſins and wickedneſs.* She acknowledges in her confeſſions, that *we have erred and ſtrayed from God's ways like loſt ſheep,*—that *there is no health in us,*—that we are *miſerable ſinners, miſerable offenders, to whom our ſins are grievous,* and *the burden of them is intolerable.*

She begins her baptiſmal office by reminding us, that *all men are conceived and born in ſin.* She teaches in her catechiſm, that *we are by nature born in ſin, and the children of wrath.* She confeſſes in the collect before the general thankſgiving, that *we are tied and bound with the chain of our ſins,* and intreats God to *let the pitifulneſs of his great mercy looſe us:* And in her ſuffrages ſhe beſeeches him to *have mercy upon us,* to *ſpare us,* and *make ſpeed to ſave us*; a language that can ſuit none but condemned ſinners.

Duly

to ſentence to a *conſciouſneſs* of *eternal* torments, any one of his creatures, for a ſin, of which they never were *perſonally* guilty; and of which, conſequently, they can never have any *conſciouſneſs.*

Duly ſenſible of our extreme danger till we have ſecured an intereſt in Chriſt, at the grave ſhe ſupplicates the *moſt holy God, not to deliver us into the bitter pains of eternal death*; and in the litany ſhe beſeeches our Lord Jeſus Chriſt, *by his agony and bloody ſweat, by his croſs and paſſion*, to *deliver us from his wrath and everlaſting damnation.* Thus is our church every where conſiſtent with herſelf, and with the oracles of God, in repreſenting us as corrupt, condemned creatures, in Adam; till we are penitent, abſolved believers in Jeſus Chriſt.

The doctrine to be demonſtrated in this treatiſe being thus fully ſtated, in the conſentaneous words of the ſacred Writers, and our pious Reformers, I ſhall cloſe this Part by an appeal to the Reader's candor and common ſenſe. If ſuch are the ſentiments of our church, are thoſe *church-men* reaſonable, who intimate, that all the maintainers of them, are either her open or ſecret enemies? And may they rank with modeſt, humble *chriſtians*, who, inſtead of the ſelf-abaſing ſcripture doctrine here laid down, boldly ſubſtitute pompous, phariſaic deſcriptions of the *preſent* dignity and rectitude of human nature?—Without waiting for the obvious anſwer, I paſs to the firſt claſs of arguments, on which the truth of this mortifying doctrine is eſtabliſhed.

SECOND

SECOND PART.

AS no man is bound to believe what is contrary to common ſenſe; if the above-ſtated doctrine appears irrational, Scriptures, Articles, Homilies, and Liturgy, are quoted in vain: When men of parts are preſſed with their authority, they ſtart from it as an impoſition on their reaſon, and make as honourable a retreat as they poſſibly can.

Some, to extricate themſelves at once, ſet the Bible aſide, as full of incredible aſſertions. Others, with more modeſty, plead that the Scriptures, have been frequently miſunderſtood, and are ſo in the preſent caſe. They put grammar criticiſm, and common ſenſe to the rack, to ſhew that when the inſpired writers ſay, the human *heart is deſperately wicked*, they mean that it is extremely good; or at leaſt like blank paper, ready to receive either the characters of virtue, or of vice. With reſpect to the teſtimony of our reformers, they would have you to underſtand, that in this enlightned age, we muſt leave their harſh, uncharitable ſentiments to the old Puritans, and the preſent Methodiſts.

That ſuch objectors may ſubſcribe as a ſolemn truth, what they have hitherto rejected as a dangerous error; and that humbled ſinners may ſee the propriety of an heart-felt repentance, and the abſo-

lute need of an almighty Redeemer; they are here preſented with ſome proofs of our depravity, taken from the aſtoniſhing ſeverity of God's diſpenſations towards mankind.

AXIOM.

If we conſider the ſupreme Being, as creating a world for the manifeſtation of his glory, the diſplay of his perfections, and the communication of his happineſs to an intelligent creature, whom he would attach to himſelf by the ſtrongeſt ties of gratitude and love; we at once perceive, that he never could form this earth and man in their preſent, diſordered, deplorable condition. It is not ſo abſurd to ſuppoſe the meridian ſun productive of darkneſs, as to imagine that *infinite Goodneſs* ever produced any kind or degree of evil.

Infinite Holineſs and Wiſdom having aſſiſted infinite Goodneſs, to draw the original plan of the world; it could not but be entirely worthy of its glorious Author, abſolutely free from every moral defilement, and natural diſorder: Nor could *infinite Power* poſſibly be at a loſs, to execute what the other divine attributes had contrived. Therefore, unleſs we embrace the ſenſeleſs opinion of the materialiſts, who deny the being of a God; or admit the ridiculous creed of the Manichees, who adore two Gods, the one the gracious author of all the good, and the other the miſchievous principle of all the evil in the world; we muſt conclude

conclude with Moſes, that *every thing which God made was* at firſt *very good*; or in other words, that order and beauty, harmony and happineſs, were ſtamped upon every part of the creation, and eſpecially on man, the maſter-piece of creating power in this ſublunary world. On this axiom I raiſe my

I. ARGUMENT.

Does not the natural ſtate of the earth caſt a light upon the ſpiritual condition of its inhabitants? Amidſt a thouſand beauties, that indicate what it was, when God pronounced it *very good*, and as the original alſo imports, *extremely beautiful:* Amidſt the elegant and grand ruins, which form the variety of our ſmiling landſcapes, and romantic proſpects; can an impartial inquirer help taking notice of a thouſand ſtriking proofs, that a multiplied curſe reſts upon this globe; and that man, who inhabits it, is now diſgraced by the God of nature and providence?

Here, deceitful moraſſes, or faithleſs quickſands obſtruct our way: There, miry, impaſſible roads, or inhoſpitable ſandy deſerts, endanger our life. In one place, we are ſtopped by ſtupendous chains of rocky mountains, broken into frightful precipices, or hideous caverns: And in another, we meet with ruinous valleys, cut deep by torrents and water-falls, whoſe tremendous roar ſtuns the aſtoniſhed traveller. Many of the hills are ſtony,

rude, and waſte; and moſt of the plains are covered over with ſtrata of barren ſand, ſtiff clay, or infertile gravel.

Thorns, * thiſtles, and noxious weeds grow ſpontaneouſly every where, and yield a troubleſom, never-failing crop: While the beſt ſoil, carefully plowed by the laborious huſbandman, and ſown with precious ſeed, frequently repays his expenſive toil with light ſheaves, or a blaſted harveſt.

Conſider that immenſe part of the globe, which lies between the tropics: it is parched up by the ſcorching beams of the vertical ſun: There, the tauny inhabitants fan themſelves in vain; they pant, they melt, they faint on the ſultry couch; and, like the birds of night, dare not appear abroad, till evening ſhades temper the inſufferable blaze of day. View the frozen countries around the poles: In ſummer, the ſun juſt glances upon them by his feeble, horizontal rays: In winter, he totally deſerts them, and they lie bound with rigorous froſts, and buried in continual night. There, the torpid inhabitants know neither harveſt nor vintage, the ocean ſeems a boundleſs plain of ice, and the continent immenſe hills of ſnow.

The

* Thoſe who oppoſe the doctrine of the fall, ſay that "Weeds have their uſe." I grant they are ſerviceable to thouſands of poor people, who earn their bread by pulling the general nuiſance out of our fields and gardens: But till our Objectors have proved that thiſtles are more uſeful, and therefore grow more ſpontaneouſly, and multiply more abundantly, than corn; we ſhall diſcover the badneſs of their cauſe through the ſlightneſs of their objection.

The temperate zones are indeed bleſſed with milder climates: But even here, how irregular are the ſeaſons! To go no farther than this favoured iſland, What means the ſtrange foreſight, by which the ice of January is laid in to temper the ardors of July; and the burning mineral is ſtored up in June, to mitigate the froſt in December? But notwithſtanding theſe precautions, what continual complaints are heard, about the intenſeneſs of the heat, the ſeverity of the cold, or the ſudden, pernicious change from the one to the other!

Let us deſcend to particulars. In winter, how often do driſts of ſnow bury the ſtarved ſheep, and intomb the frozen traveller! In ſummer, how frequently do dreadful ſtorms of hail cut down, or inceſſant ſhowers of rain waſh away the fruits of the earth! Perhaps, to compleat the deſolation, *Water* pours down from all the neighbouring hills; and the ſwelling ſtreams, joining with overflowing rivers, cauſe ſudden inundations, lay waſte the richeſt paſtures, and carry off the ſwimming flocks; while the frighted † inhabitants of the vale, either retire to the top of their deluged houſes, or by the timely aſſiſtance of boats fly from the imminent and increaſing danger.

If heaven ſeems to diſſolve into water in one place, in another it is like braſs; it yields neither fruitful rains nor cooling dews: The earth is like

† This was the caſe of ſeveral families in the author's pariſh, November 1770.

iron under it, and the periſhing cattle loll out their parched tongues, where they once drank the refreſhing ſtream. Suppoſe a few happy diſtricts eſcape theſe dreadful ſcourges for a number of years, are they not at laſt viſited with redoubled ſeverity? And, whilſt abuſed affluence vaniſhes as a dream before the intolerable dearth, do not a ſtarving ‡ riotous populace, leave their wretched cottages, to plunder the houſes of their wealthy neighbours, deſperately venturing the gallows for a morſel of bread.

When ſome, ſecure from the attacks of water, quietly enjoy the comforts of plenty, *Fire* perhaps ſurprizes them in an inſtant: They awake involved in ſmoke, and ſurrounded by crackling flames, through which (if it is not too late) they fly naked at the hazard of their neck, and think themſelves happy if, while they leave behind them young children, or aged parents, burning in the blaze of all their goods, they eſcape themſelves with diſlocated joints or broken bones. Their piercing ſhrieks, and the fall of their houſe, ſeem to portend a general conflagration; loud confuſion increaſes, diſaſtrous ruin ſpreads; and perhaps, before they can be ſtopped, a ſtreet, a ſuburb, a whole city is reduced to aſhes.

Turn your imagination from the ſmoking ruins, to fix it upon the terrifying effects of the *Air*, agitated into roaring tempeſts and boiſterous hurricanes. Before their impetuous blaſt, the maſts of ſhips, and

‡ This happened ſome years ago in this neighbourhood.

and cedars of Lebanon, are like broken reeds; men of war, and ſolid buildings like the driven chaff. Here, they ſtrip the groaning foreſts, tear the boſom of the earth, and obſcure the ſky with clouds of whirling ſand: And there, they plow up the liquid foaming plains, and with ſportive fury turn up mountains for ridges, or cut valleys inſtead of furrows. As they paſs along, the confounded elements dreadfully roar under the mighty ſcourge, the rolling ſea toſſes herſelf up to heaven, and ſolid land is *ſwept with the beſom of deſtruction.*

To heighten the horror of the ſcene, *Thunder*, the majeſtic voice of an angry God, and the awful artillery of heaven, burſts in loud claps from the lowring ſky. Diſtant hills reverberate and increaſe the alarming ſound, and with rocking edifices declare to man, that *vengeance belongeth unto God:* And, to inforce the ſolemn warning, repeated flaſhes of *lightning*, with horrible glare dazzle his eyes, and with forked fires ſtrike conſternation into his breaſt; if they do not actually ſtrike him dead, in the midſt of his ſhattered habitation.

Nor doth heaven alone dart deſtructive fires; *Earth*, our mother Earth, as if it were not enough frequently to corrupt the atmoſphere by peſtilential vapours, borrows the aſſiſtance of the devouring element, to terrify and ſcourge her guilty children. By ſudden, frightful chaſms, and the mouth of her burning mountains, ſhe vomits clouds of ſmoke, ſulphureous flames, and calcined rocks; ſhe emits ſtreams of melted minerals, covers the adjacent plains

with boiling, fiery lavas; and, as if ſhe wanted to eaſe herſelf of the burden of her inhabitants, ſuddenly riſes againſt them, and *in battles of ſhaking* at once cruſhes, deſtroys, and buries them in heaps of ruins.

Theſe aſtoniſhing ſcenes, like a bloody battle that is ſeen at a diſtance, may indeed entertain us: They may amuſe our imagination, when in a peaceful apartment, we behold them beautifully repreſented by the pen of a Virgil, or the pencil of a Raphael. But to be in the midſt of them, as thouſands are ſooner or later, is inexpreſſibly dreadful: It is actually to ſee the forerunners of divine vengeance, and hear the ſhaking of God's deſtructive rod: It is to behold at once a lively emblem, and an awful pledge of that *fire and brimſtone, ſtorm and tempeſt*, which the righteous Governor of the world will *rain upon the ungodly*; when *the heavens ſhall paſs away with a great noiſe, the elements ſhall melt with fervent heat, and the earth, with the works that are therein, ſhall be burnt up.*

Now as reaſon loudly declares, that the God of order, juſtice, and goodneſs, could never eſtabliſh and continue this fearful courſe of things, but to puniſh the diſorders of the *moral* world by thoſe of the *natural*; we muſt conclude that man is guilty, from the alarming tokens of divine diſpleaſure, which ſooner or latter are ſo conſpicuous in every part of the habitable globe.

II. ARGU-

II. ARGUMENT.

We have taken a view of the reſidence of mankind: let us now behold them entering upon the diſordered ſcene. And here Reaſon informs us, that ſome myſtery of iniquity lies hid under the loathſome, painful, and frequently mortal circumſtances, which accompany their birth. For it can never be imagined, that a righteous and good God, would ſuffer innocent and pure creatures, to come into the world ſkilled in no language but that of miſery, venting itſelf in bitter cries, or doleful accents.

It is a matter of fact, that infants *generally* return their firſt breath with a groan, and ſalute the light with the voice of ſorrow: *Generally*, I ſay, for ſometimes they are born half-dead, and cannot without the utmoſt difficulty be brought to breathe and groan. But all are born at the hazard of their lives: For, while ſome cannot preſs into the land of the living, without being dangerouſly bruiſed; others have their tender bones diſlocated. Some are almoſt ſtrangled; and it is the horrible fate of others, to be forced into the world by inſtruments of torture; having their ſcull bored through or broken to pieces, or their quivering limbs cut or torn off from the unfortunate trunk. Again,

While ſome appear on the ſtage of life embarraſed with ſuperfluous parts, others unaccountably mutilated, want thoſe which are neceſſary: And what is more terrible ſtill, a few, whoſe hideous,

miſhapen

miſhapen bodies ſeem calculated to repreſent the deformity of a fallen ſoul, rank among frightful monſters; and to terminate the horror of the parents, are actually ſmothered and deſtroyed.

The ſpectators, it is true, concerned for the honour of mankind, frequently draw a veil over theſe ſhocking and bloody ſcenes; but a philoſopher will find them out, and will rationally infer, that the deplorable and dangerous manner in which mankind are born, proves them to be degenerate, fallen creatures.†

III. ARGUMENT.

If we let our thoughts aſcend, from the little ſufferers, to the mothers that bear them; we ſhall find another dreadful proof of the divine diſpleaſure and of our natural depravity. Does not a good maſter, much more a gracious God, delight in the proſperity

† Logicians will excuſe the author, if he prefers the common, unaffected manner of propoſing his arguments; to the formal method of the ſchools. But they may eaſily try his enthymemes by giving them the form of ſyllogiſms, thus.

I. Argument. If the rod of God is fearfully ſhaken over this globe, the diſordered habitation of mankind; it is a ſign they are under his diſpleaſure.

But God's rod is fearfully ſhaken over this globe, &c. Therefore mankind are under his pleaſure.

II. Argument. A pure and innocent creature cannot be born under ſuch and ſuch deplorable circumſtances.

But man is born under ſuch and ſuch deplorable circumſtances. Therefore man is not a pure and innocent creature.

proſperity and happineſs of his faithful ſervants? If mankind were naturally in their Creator's favour, would he not order the fruit of the womb to drop from it, without any more inconveniency, than ripe vegetables fall from the opening huſk, or full-grown fruit from the diſburdened tree? But how widely different is the caſe!

Fix your attention on pregnant mothers: See their diſquietude and fears. Some go before hand through an imaginary travel, almoſt as painful to the mind, as the real labour is to the body. The dreaded hour comes at laſt. Good God! What lingering, what tearing pains; what redoubled throes, what killing agonies attend it! See the curſe—or rather, ſee it not. Let the daughter of her who taſted the forbidden fruit without the man, drink that bitter cup without him. Fly from the mournful ſcene, fly to diſtant apartments—But in vain—The din of ſorrow purſues and overtakes you there.

A child of man is at the point of being born; his tortured mother proclaims the news in the bittereſt accents. They increaſe with her increaſing agony. Sympathize and pray, while ſhe ſuffers and groans—Perhaps while ſhe ſuffers and dies: For it is poſſibly her dying groan that reaches your ear. Perhaps nature is ſpent in the hard travel; her ſon is born, and with Jacob's wife, ſhe cloſes her languid eye and expires. Perhaps the inſtruments of death are upon her: The keen ſteel mangles her delicate frame: As Cæſar's mother, ſhe

ſhe generouſly ſuffers her body to be opened, that her unborn child may not be torn from her in pieces; and the fertile tree is unnaturally cut down, that its fruit may be ſafely gathered.

Perhaps neither mother nor child can be ſaved, and one grave is going to deprive a diſtracted mortal of a beloved Rachel, and a long expected Benjamin. If this is the caſe, O Earth, Earth, Earth, conceal theſe ſlain, cover their blood, and detain in thy dark boſom, the fearful curſe that brought them there. Vain wiſh! Too active to be confined in thy deepeſt vaults, it ranges through the world: With unrelenting fierceneſs it purſues trembling mothers, and forces them to lift up their voice for ſpeedy relief: Though varied according to the accents of an hundred languages, it is the ſame voice, that of the bittereſt anguiſh: And while it is reverberated from hamlet to hamlet, from city to city, it ſtrikes the unprejudiced inquirer, and makes him confeſs, that theſe clouds of unbribed witneſſes, by their loud, conſentaneous evidence, impeach SIN, the tormenter of the woman, and murderer of her offspring.

But ſuppoſe the caſe is not ſo fatal, and ſhe is at laſt delivered; her labour may be over, yet not her pain and danger; a lingering weakneſs may carry her ſlowly to her grave. If ſhe recovers, ſhe may be a mother, and yet unable to act a mother's part. Her pining child ſucks her diſordered breaſt in vain: Either the ſprings of his balmy food are dried up, or they overflow with a putrid loathſom

loathſom fluid, and excruciating ulcers cauſe the ſoft lips of the infant, to appear terrible as the edge of the ſword.

If ſhe happily eſcapes this common kind of diſtreſs, yet ſhe may date the beginning of ſome chronical diſeaſe, from her dangerous lying-in; and, in conſequence of her hard wreſtling for the bleſſing of a child, may with the patriarch go halting all her days. How ſenſible are the marks of divine indignation, in all theſe ſcenes of ſorrow! And conſequently how viſible our ſinfulneſs and guilt.

Nor can the juſtneſs of the inference be denied, under pretence that the females of other animals, which neither *do* nor *can* ſin, bring forth their young with pain, as well as women. For, if we take a view of the whole earth, we ſhall not ſee any females, except the daughters of Eve, who groan under a periodical diſorder, that intails languor and pain, weakneſs and mortal diſeaſes, on their moſt blooming days. Nor do we in general find any, that are delivered of their offspring with half the ſorrow and danger of women. Theſe two remarkable circumſtances loudly call upon us, to look for the cauſe of the ſorrow, which attends the delivery of female animals, where that ſorrow is moſt ſenſibly felt; and to admire the perfect agreement, that ſubſiſts between the obſervations of natural philoſophers, and the aſſertion of the moſt ancient hiſtorian. Gen. iii. 16.

IV. ARGUMENT.

If we advert to mankind, even before they burſt the womb of their tortured mothers, they afford us a new proof of their total degeneracy. For reaſon dictates, that if they were not conceived in ſin, the Father of mercies could not, conſiſtently with his goodneſs and juſtice, command the cold hand of death to nip them in the unopened, or juſt opened bud. This nevertheleſs happens every hour. Who can number the early miſcarriages of the womb? How many millions of miſerable embrios feel the pangs of death before thoſe of birth, and prepoſterouſly turn the fruitful womb into a living grave? And how many millions more of wretched infants, eſcape the dangers of their birth-day, and ſalute the troubleſome light, only to take their untimely leave of it, after languiſhing a few days on the rack of a convulſive, or torturing diſorder? I aſk again, Would a good and righteous God ſeal the death-warrant of ſuch multitudes of his unborn, or newly-born creatures, if their natural depravity did not render them proper ſubjects of diſſolution?

It is true, the young of beaſts ſuffer and die, as well as infants; but it is only becauſe they are involved in our miſery. They partake of it as the attendants of a noble traitor ſhare in his deſerved ruin. Sin, that inconceivable virulent and powerful evil, drew down God's righteous curſe upon all that was created for man's uſe, as well as upon man himſelf. Hence only ſprings the degeneracy

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and death, that turn beaſts to one promiſcuous duſt with mankind. Compare Gen. iii. 17. Rom. v. 12. and viii. 22. We may then juſtly infer, from the ſufferings and death of ſtill-born or new-born children, that man is totally degenerate, and liable to deſtruction, even from his mother's womb.

V. ARGUMENT.

But take your leave of the infant corpſe, already buried in the womb, or depoſited in a coffin of a ſpan long; fix your attention on the healthy, ſucking child. See him ſtupidly ſtaring in his nurſe's lap, or aukwardly paſſing through childhood to manhood. How viſible is his degeneracy in every ſtage!

Part of the divine image, in which he was made in Adam, conſiſted in purity, power, and knowledge: But now, he is naturally the leaſt cleanly, as well as the moſt helpleſs and ignorant of all animals. Yes, if the reader could forgive the indelicacy of the aſſertion, for the ſake of its truth, I would venture to ſhew, that there is no compariſon between the cleanlineſs of the little active animals, which ſuck the filthy ſwine; and of helpleſs infants, who ſuck the purer breaſts of their tender mothers. But, caſting a veil over the dribbling, loathſom, little creatures; without fear of being contradicted I aver, that the young of thoſe brutes, which are ſtupid to a proverb, know their dams, and follow them as ſoon as they are dropped;

whilſt infants are months without taking any particular notice of their parents, and without being able, I ſhall not ſay to follow them, but even to bear the weight of their ſwaddled body, or ſtand upon their tottering legs.

With reference to the knowledge neceſſary for the ſupport of animal life, it is undeniable that brutes have greatly the advantage of mankind. Fowls and fiſhes, immediately and with amazing ſagacity, ſingle out their proper nouriſhment, among a thouſand uſeleſs and noxious things: But infants put indifferently to their mouth all that comes to their hand, whether it be food or poiſon, a coral or a knife: And, what is more aſtoniſhing ſtill, grown-up perſons ſcarce ever attain to the knowledge of the quantity, or quality of the meat and drink, which are moſt ſuitable to their conſtitutions.

All diſordered dogs fix at once upon the ſalutary vegetable, that can (in ſome caſes) relieve their diſtreſs: But many phyſicians, even after ſeveral years ſtudy and practice, hurt and ſometimes kill their patients by improper medicines. Birds of paſſage by mere inſtinct, find the north and the ſouth more readily than mariners by the compaſs. Untaught ſpiders weave their webs, and uninſtructed bees make their combs to the greateſt perfection: But fallen man muſt ſerve a tedious apprenticeſhip to learn his own buſineſs; and with all the help of maſters, tools, and patterns, ſeldom proves an ingenious artiſt.

Again,

Again, other animals are provided with a natural covering, that anſwers the double end of uſefulneſs and ornament: But indigent man is obliged to borrow from plants, beaſts, and worms, the materials with which he hides his nakedneſs, or defends his feebleneſs; and a great part of his ſhort life is ſpent in providing, or putting on and off garments, the gaudy tokens of his ſhame, or ragged badges of his fall.

Are not theſe plain proofs, that man, who according to his ſuperior rank, and primitive excellency, ſhould in all things have the pre-eminence, is now a degraded being, curſed for his apoſtacy with native uncleanlineſs, helpleſſneſs, ignorance, and nakedneſs above all other animals?

VI. ARGUMENT.

Man's natural ignorance, great as it is, might nevertheleſs be overlooked, if he had but the right knowledge of his Creator. But alas! The holy and righteous God judicially withdraws himſelf from his unholy, apoſtate creature. Man is not properly acquainted with him *in whom he lives, and moves, and hath his being.* This humbling truth may be demonſtrated by the following obſervations.

God is infinitely perfect; all the perfection which is found in the moſt exalted creatures, is but the reflection of the tranſcendent effulgence, belonging to that glorious Sun of ſpiritual beauty;

it is but the ſurface of the unfathomable depths of goodneſs, and lovelineſs, which regenerate ſouls diſcover in that boundleſs ocean of all excellence. If therefore men ſaw God, they could far leſs help being ſtruck with holy awe, overwhelmed with pleaſing wonder, and raviſhed with delightful admiration; than a man born blind, and reſtored to ſight in the blaze of a ſummer's day, could help being tranſported at the glory of the new and unexpected ſcene.* *Could we but ſee virtue in all her beauty*, ſaid an heathen, *ſhe would raviſh our hearts:* How much greater would our raviſhment be, if we were indulged with a clear, immediate diſcovery of the divine beauty, the eternal original of all virtue, the exuberant fountain of all perfection and delight? But alas! how few thus behold, know, and admire God, may eaſily be ſeen by the impious or vain conduct of mankind.

If a multitude of men ingeniouſly confeſs, they know not the king; if they take his ſtatue, or one of his attendants for him; or if they doubt whether there be a king; or ſport with his name and laws in his preſence; we reaſonably conclude, that they neither *ſee* nor *know* the royal perſon. And is not this the caſe of the ſuperſtitious, who, like the Athenians, worſhip an *unknown God?* Of idolators, who bow to favourite mortals, or lifeleſs images, as to the true God? Of infidels, who doubt the very being of a God? And of open ſinners, the bulk of mankind,

* Si virtus conſpiceretur oculis, mirabiles amores excitaret ſui, *Cic.*

mankind, who live every where as if there was none?

Our natural ignorance of God, manifeſts itſelf ſtill more evidently, by the confeſſions both of real and nominal Chriſtians. The former, before they knew God, and were admitted to *behold his glory ſhining in the face of Jeſus Chriſt*, bitterly complained as Iſaiah, *Verily thou art a God that hideſt thyſelf*; or mournfully aſked with David, *How long wilt thou hide thy face from me?* It is plain then, that, by nature, they were as others, *without God* (practical atheiſts) *in the world*, and have as much reaſon as St. Paul to declare, that *the world by wiſdom knew not God.*

As for *nominal* Chriſtians, though they daily pray that *the fellowſhip of the Holy Ghoſt may be with us all*, it is evident they are utter ſtrangers to communion with God by his Holy Spirit. For if we affirm, that he bleſſes his children with a ſpiritual diſcovery of his preſence, and *manifeſts himſelf to them as he doth not to the world*, they ſay we are mad, or call us enthuſiaſts. This behaviour ſhews, beyond all confeſſions, that they are totally unacquainted with *the light of God's countenance*: For, what greater proof can a blind man give, that he has no knowledge of the ſun, than to ſuſpect his neighbour of lunacy, for affirming that ſunſhine is a delightful reality?

From this moral demonſtration of our natural ignorance of God, I draw the following concluſion. If the Lord, who is a mild and condeſcend-

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ing king to all his loyal ſubjects, a father full of endearing and tender love to all his dutiful children, hides his face from mankind in a natural ſtate; and if what little they know of him, is only by conjecture, hear-ſay, or † inference; it is a proof, that they are under his diſpleaſure; and conſequently, that they are rebellious, fallen creatures.

For, what but rebellion could thus ſeparate between beings ſo nearly related, as an infinitely gracious Creator, and favourite creatures, whoſe ſoul is, according to an heathen, *divinæ particula auræ*; and according to Moſes, *the very breath of God?* We may then rationally conclude with the evangelical prophet, that *our iniquities have ſeparated between us and our God*, and that *our ſins have hid his face from us*, eclipſed the ſun of righteouſneſs, and brought ſuch darkneſs on our ſouls, that, by nature, we know neither what we are, nor what we ſhould be; neither whence we come, nor whither we are going; neither the grand buſineſs we have to do, nor the danger that attends our leaving it undone.

VII. ARGUMENT.

If by nature mankind know not the Lord to be their God, is it ſurprizing that beaſts ſhould not know

† This is the *knowledge of God* mentioned Rom. i. 21. It is ſufficient to leave *without excuſe* thoſe who do not improve it till they attain to the ſaving knowledge mentioned, John xvii. 3. 1 John v. 20.

know mankind to be their lords? Nevertheleſs reaſon agrees with ſcripture in maintaining, that man, by far the nobleſt work of God here below, ſhould, according to the reaſon and fitneſs of things, bear rule over all the ſublunary creation. But alas! even in this reſpect, *How is the crown fallen from his head!* Inferior animals have as little regard for him, as he has for his God.

Notwithſtanding his artful contrivances, greedy birds and miſchievous beaſts eat up, trample down, or deſtroy part of the fruit of his rural labour. In warmer climes, armies of locuſts, more terrible than hoſts of men, frequently darken the air, or cover the ground, and equally mock at human power and craft. Wherever they light, all verdure diſappears, and the ſummer's fruitfulneſs is turned into wintry deſolation.

If locuſts do not reach this happy iſland; caterpillars, and a variety of other ſeemingly inſignificant, but really formidable inſects, make a more conſtant, though leſs general attack upon our trees and gardens. In vain are they deſtroyed by millions, they cannot be fully conquered; and the yearly-returning plague forces the conſiderate ſpectator, to acknowledge the finger of a ſin-avenging providence.

Happy would it be for man, if rebellious animals were ſatisfied with the produce of his fields and orchards: But alas! They thirſt after his blood, and attack his perſon. Lions, tigers, rattle-ſnakes, crocodiles, and ſharks, whenever they have an opportunity,

opportunity, impetuouſly attack, furiouſly tear, and greedily devour him. And what is moſt aſtoniſhing, the baſeſt reptiles are not afraid to breed in his ſtomach, to live in his very bowels, and to conſume his inward parts: While ſwarms of flying, leaping or creeping inſects, too vile to be named, but not to humble a proud apoſtate, have the inſolence to fix upon his ſkin; and by piercing or furrowing his fleſh, ſuck his blood, and feaſt upon him from his cradle to the grave.

Domeſtic animals, it is true, do man excellent ſervice: But, is it not becauſe he either forces, or bribes them to it, by continual labour and expence, with which he breaks and maintains them? What buſineſs have multitudes of men, but to ſerve the drudges of mankind? What are ſmiths, farriers, farmer's ſervants, grooms, hoſtlers, &c. but the ſlaves of brutes, waſhing, currying, ſhoeing, feeding, and waiting upon them both by day and by night?

And yet, notwithſtanding the prerogative granted to Noah's piety, Gen. ix. 2. and the care taken of domeſtic animals, do they not rebel as often as they dare? Here, ſheep deemed the quieteſt of all, run aſtray, or break into the field of a litigious neighbour: There, the furious bull purſues and gores, or the raging dog ſets upon and tears the inoffenſive traveller. To day you read, that an impetuous, foaming ſteed hath hurried away, thrown off, and dragged along his unfortunate maſter, whoſe blood ſprinkling the duſt, and brains

daſhed

daſhed upon the ſtones, direct the ſearch of his diſconſolate friend: And to-morrow you may hear, that a vicious horſe has darted his iron-fenced hoof into his attendant's breaſt or forehead, and has lamed or killed him on the ſpot.

And would the wiſe governor of the world, the kind protector of his obedient creatures, permit this rebellion, even of the tameſt animals, and baſeſt vermin againſt man, if man himſelf was not a daring rebel againſt him?

VIII. ARGUMENT.

That a contemptible inſect ſhould dare to ſet upon, and be able to devour a proud monarch, an Herod in the midſt of his guards, is terrible: But the miſchief ſtops not here. Numerous tribes of other baſe animals are armed with poiſonous tongues or ſtings, and uſe them againſt mankind with peculiar rage. To ſay nothing of mad dogs, have not aſps, † vipers, tarantulas, ſcorpions, and other venomous ſerpents and inſects, the deſtructive ſkill of extracting the quinteſſence of the curſe, which ſin, our moral poiſon, hath brought upon the earth? When we come within their reach, do they not bite or ſting us with the utmoſt fury? And by infuſing their ſubtle venom into our blood, ſpread they not anguiſh and deſtruction through our

† Some will ſay that viper's fleſh is uſeful in phyſick. I grant it; but is the *poiſon* of that creature uſeful? This muſt be prov'd before the argument can be invalidated.

our agonizing frame? Anſwer, ye thouſands, who died in the wilderneſs of the bite of fiery ſerpents; and ye multitudes, who in almoſt all countries have ſhared their deplorable fate.

Let us deſcend to the *vegetable* world. How many deceitful roots, plants, and fruits depoſite their pernicious juices in the ſtomach of thoſe, who unwarily feed upon them! Did not Eliſha, and the ſons of the prophets, narrowly eſcape being poiſoned all together, by one of them fatally miſtaking a pot-herb? And do not many go quickly, or ſlowly to their grave by ſuch melancholy accidents?

Minerals and *metals* are not the laſt to enter into the general conſpiracy againſt mankind. Under inoffenſive appearances, do not they contain what is deſtructive to the animal frame? And have not many fallen a ſacrifice to their ignorance of the miſchief lurking in arſenic, and other † mineral productions? Nor are metallic effluvia leſs hurtful to hundreds; and the health of mankind is perhaps more injured by copper alone, than it is preſerved by all the mineral waters in the world: It is acknowledged, that numbers are poiſoned by food prepared in utenſils made of that dangerous metal; and how many are inſenſibly hurt by the ſame means,

† It is objected, that excellent remedies are prepared with antimony and mercury: But it is well known that the perſons who uſe them only expel one poiſon with another; as the decayed conſtitutions of thoſe who have frequent recourſe to ſuch violent medicines abundantly prove.

means, is only known to a wiſe and righteous providence.

Thus God leaves us in a world, where miſchief lurks under a variety of things apparently uſeful, without giving us the leaſt intimation of deſtruction near. To ſay that *infinite goodneſs* can deal thus with *innocent* creatures, is offering violence to our reaſon, and an affront to divine juſtice. Conclude then with me, Reader, that we have loſt our original innocence, and forfeited our Creator's favour.

IX. ARGUMENT.

But if the generality of mankind eſcape all the various ſorts of poiſon, do they eſcape the curſe of toil and ſweat? And is not a great majority of them, reduced to ſuch ſordid want, and preſſing neceſſity; as to be obliged to do the greateſt drudgery for a wretched maintenance?

When *God made them to have dominion over the works of his hands*; when he *put all things in ſubjection under their feet, and crowned them with glory and honour*; they filled up each happy hour in evidencing their love to him and to each other: they ſpent their golden moments in admiring the variety and beauty of his works, finding out the divine ſignatures impreſſed upon them, ſwaying their mild ſcepter over the obedient creation, and enjoying the rich, incorruptible fruits, which the earth ſpontaneouſly produced in the greateſt perfection and abundance. Thus their pleaſure was without

idleneſs or pain, and their employment without toil or wearineſs.

But no ſooner did diſobedience open the floodgates of natural evil, than arduous labour came in full tide upon mankind; and a thouſand painful arts were invented to mitigate the manifold curſe, which ſin had brought upon them.

Since the fall, our bodies are become vulnerable and ſhamefully naked; and it is the buſineſs of thouſands to make, or ſell all ſorts of garments for our defence and ornament. The earth has loſt her original fertility; and thouſands more with iron inſtruments open her boſom, to force her to yield us a maintenance; or with immenſe labour ſecure her precarious, decaying fruits: Immoderate rains deprive her of her ſolidity, and earthquakes or deluges deſtroy her evenneſs; numbers therefore are painfully imployed in making or mending roads. Each country affords ſome only of the neceſſaries or conveniencies of life; this obliges the mercantile inhabitants to tranſport, with immenſe troubleand danger, the produce of one place to ſupply the wants of another. We are expoſed to a variety of dangers: Our perſons and property muſt be ſecured againſt the inclemency of the weather, the attacks of evil beaſts, and the aſſaults of wicked men: Hence the fatigue of millions of workmen in wood and ſtone, metals and minerals; and the toils and hazards of millions more, who live by making, wearing, or uſing the various inſtruments of war and ſlaughter.

Diſorder

Diſorder and injuſtice give riſe to government, politics, and a labyrinth of laws; and theſe employ myriads of officers, lawyers, magiſtrates, and rulers. We are ſubject to a thouſand pains and maladies; hence myriads more preſcribe and prepare remedies, or attend and nurſe the ſick. Our univerſal ignorance occaſions the tedious labour of giving and receiving inſtruction, in all the branches of human and divine knowledge. And to complete the whole, the original tongue of mankind is confounded, and even neighbouring nations are barbarians to each other: From hence ariſe the painful lucubrations of critics and linguiſts, with the infinite trouble of teaching and learning various languages.

The curſe introduced by ſin is the occaſion of all theſe toils. They are ſoon mentioned, but alas! how long, how grievous do they appear to thoſe that feel their ſeverity! How many ſighs have they forced from the breaſts, how much ſweat from the bodies of mankind! Unite the former, a tempeſt might inſue: Collect the latter, it would ſwell into rivers.

To go no farther than this populous pariſh, with what hardſhips, and dangers do our indigent neighbours earn their bread! See thoſe who ranſack the bowels of the earth to get the black mineral we burn: How little is their lot preferable to that of the Spaniſh felons, who work the golden mines?

They take their leave of the light of the ſun, and ſuſpended by a rope, are let down many fathoms perpendicularly towards the center of the globe: They traverſe the rocks through which they have dug their horizontal ways: The murderer's cell is a palace, in compariſon of the black ſpot to which they repair: The vagrant's poſture in the ſtocks, is preferable to that in which they labour.

Form if you can an idea of the miſery of men kneeling, ſtooping, or lying on one ſide, to toil all day in a confined place, where a child could hardly ſtand: Whilſt a younger company, with their hands and feet on the black duſty ground, and a chain about their body, creep and drag along, like four-footed beaſts, heavy loads of the dirty mineral, through ways almoſt impaſſable to the curious obſerver.

In theſe low and dreary vaults, all the elements ſeem combined againſt them. Deſtructive damps and clouds of noxious duſt infect the air they breathe. Sometime water inceſſantly diſtills on their naked bodies; or burſting upon them in ſtreams drowns them, and deluges their work. At other times, pieces of detached rocks cruſh them to death, or the earth breaking in upon them buries them alive. And frequently ſulphurcous vapours, kindled in an inſtant by the light of their candles, form ſubterraneous thunder and lightning: What a dreadful phænomenon! How impetuous is the blaſt! How fierce the rolling flames! How intolerable the noiſom ſmell! How dreadful the

continued

continued roar! How violent and fatal the exploſion!

Wonderful providence! Some of the unhappy men have time to proſtrate themſelves; the fiery ſcourge grazes their back, the ground ſhields their breaſts; they eſcape. See them wound up out of the blazing dungeon, and ſay if *theſe are not brands plucked out of the fire.* A peſtiferous ſteam, and clouds of ſuffocating ſmoke purſue them. Half dead themſelves, they hold their dead or dying companions in their trembling arms. Merciful God of Shadrach! Kind protector of Meſhech! Mighty deliverer of Abednego! Patient preſerver of rebellious Jonah! Will not *theſe* utter a ſong—a ſong of praiſe to *Thee*—praiſe ardent as the flames they eſcape—laſting as the life thou prolongeſt?—Alas! they refuſe! And ſome—O tell it not among the Heathens, leſt they for ever abhor the name of *Chriſtian*—Some return to the very pits, where they have been branded with ſulphureous fire by the warning hand of Providence; and there, ſporting themſelves again with the moſt infernal wiſhes, call aloud for a fire that cannot be quenched, and challenge the Almighty to caſt them into hell, that bottomleſs pit whence there is no return.

Leave theſe black men at their perilous work, and ſee yonder bargemen haling that loaded veſſel againſt wind and ſtream. Since the dawn of day, they have wreſtled with the impetuous current; and now, that it almoſt overpowers them, how do they exert all their remaining ſtrength, and

ſtrain their every nerve! How are they bathed in ſweat and rain! Faſtened to their lines as horſes to their traces, wherein do they differ from the laborious brutes? Not in an erect poſture of body, for in the intenſeneſs of their toil they bend forward, their head is foremoſt, and their hands upon the ground. If there is any difference, it conſiſts in this: Horſes are indulged with a collar to ſave their breaſt; and theſe, as if theirs was not worth ſaving, draw without one: The beaſts tug in patient ſilence and mutual harmony; but the men with loud contention and horrible imprecations. O ſin, what haſt thou done! Is it not enough that theſe drudges ſhould toil like brutes, muſt they alſo curſe one another like devils?

If you have gone beyond the hearing of their impious oaths, ſtop to conſider the ſons of Vulcan confined to theſe forges and furnaces. Is their lot much preferable? A ſultry air, and clouds of ſmoke and duſt, are the element in which they labour. The confuſed noiſe of water falling, ſteam hiſſing, fire-engines working, wheels turning, files creaking, hammers beating, ore burſting, and bellows roaring, form the diſmal concert that ſtrikes the ears; while a continual eruption of flames, aſcending from the mouth of their artificial volcanos, dazzle their eyes with an horrible glare. Maſſy bars of hot iron are the heavy tools they handle, cylinders of the firſt magnitude the enormous weights they heave, veſſels full of melted metal the dangerous loads they carry, ſtreams of the

ſame

ſame burning fluid the fiery rivers, which they conduct into the deep cavities of their ſubterraneous moulds; and millions of flying ſparks, with a thouſand drops of liquid, hiſſing iron, the horrible ſhowers to which they are expoſed. See them caſt; you would think them in a bath and not in a furnace: They bedew the burning ſand with their ſtreaming ſweat: nor are their wet garments dried up, either by the fierce fires that they attend, or the fiery ſtreams which they manage. Certainly, of all men, theſe have reaſon to remember the juſt ſentence of an offended God: *In the ſweat of thy face ſhalt thou eat thy bread, all the days of thy life.*

All indeed do not go through the ſame toil; but all have their ſhare of it, either in body or in mind. Behold the ſtudious Son of learning; his intenſe application hath waſted his fleſh, exhauſted his ſpirits, and almoſt dried up his radical moiſture. Conſider the man of fortune: Can his thouſands a year exempt him from the curſe of Adam? No; he toils perhaps harder in his ſports and debaucheries, than the poor plowman that works his eſtate.

View that corpulent epicure, who idles away the whole day, between the feſtal board and the dozing couch. You may think that he, at leaſt, is free from the curſe which I deſcribe: But you are miſtaken: while he is living, as he thinks, a life of luxurious eaſe and gentle inactivity, he fills himſelf with crude humours, and makes way for the gnawing gout and racking gravel. See even now, how ſtrongly he perſpires, and with what uneaſineſs

uneaſineſs he draws his ſhort breath, and wipes his dewy, ſhining face! Surely he toils under the load of an undigeſted meal. A porter carries a burden upon his brawny ſhoulders, but this wretch has conveyed one into his ſick ſtomach. He will not work; let him alone, and e'er long acute pains will bathe him in as profuſe a ſweat, as that of the furnace-man; and ſtrong medicines will exerciſe him to ſuch a degree, that he will envy even the collier's lot.

It is evident therefore, that mankind are under a curſe of † toil and ſweat, according to the divine ſentence recorded by Moſes; and that they are frequently condemned by providence to as hard labour for life, as wretched felons rowing in the galleys, or digging in the mines. ‡ But, as it is abſolutely incredible, that a good God, who by a word can ſupply the wants of all his creatures, ſhould have ſentenced *innocent* mankind to theſe inconceivable

† It has been aſſerted that the ſhort pleaſure of eating and drinking makes amends for the ſevereſt toil. The beſt way to bring ſuch idle, ſenſual objectors to reaſon, would be to make them earn every meal by 2 or 3 hours threſhing. Beſides, what great pleaſure can thoſe have in eating, who actually ſtarve, or juſt ſtay gnawing hunger, by food coarſer than that which their rich neighbours give to their dogs?

‡ God's image diſinherited of day,
Here, plung'd in mines forgets a ſun was made;
There, Beings deathleſs as their haughty Lord,
Are hammer'd to the galling oar for life,
And plow the winter's wave, and reap deſpair. YOUNG.

inconceivable hardſhips, to procure or enjoy the neceſſaries of life; it is evident they are guilty, miſerable offenders.

X. ARGUMENT.



Hard labour and ſweat, make up but one of the innumerable calamities, incident to the wretched inhabitants of this world. Turn your eyes which way you pleaſe, and you will ſee ſome flying from, others groaning under, the rod of God; and the greateſt number buſily making a ſcourge for the backs of their fellow-creatures, or their own.

To paſs over the miſery of the brute creation: To ſay nothing of the ſubtilty and rapaciouſneſs, with which (after the example of men†) they lay wait for, and prey upon one another: To caſt a veil over the agonies of millions, that are daily ſtabbed, ſtrangled, ſhot, and even flead, boiled or ſwallowed up alive, for the ſupport of man's life, or the indulgence of his luxury: And not to mention again the almoſt uninterrupted cries of feeble infancy: Only take notice of the tedious confinement of childhood, the blaſted ſchemes of youth, the anxious cares of riper years, and the deep groans of wrinkled, decrepid, tottering old age:—

† Eager ambition's fiery chaſe I ſee;
I ſee the circling hunt of noiſy men,
Burſt laws incloſure, leap the mounds of right,
Purſuing and purſued, each others prey;
As wolves, for rapine; as the fox, for wiles;
Till *death*, that mighty hunter, earths them all. YOUNG.

age:—Fix your attention upon family trials; Here, a prodigal father ruins his children, or undutiful children break the hearts of their fond parents: There, an unkind huſband embitters the life of his wife, or an imprudent wife ſtains the honour of her huſband: A ſervant diſobeys, a relation miſbehaves, a ſon lies ill, a tenant breaks, a neighbour provokes, a rival ſupplants, a friend betrays, or an enemy triumphs: Peace ſeldom continues one day.

Liſten to the ſighs of the afflicted, the moans of the diſconſolate, the complaints of the oppreſſed, and ſhrieks of the tortured: Conſider the deformity of the faces of ſome, and diſtortion or mutilation of the limbs of others: To awaken your compaſſion, † here a beggar holds out the ſtump of a thigh or an arm: There, a ragged wretch hops after you, upon one leg and two crutches; and a little farther you meet with a poor creature, uſing his hands inſtead of feet, and dragging through the mire the cumbrous weight of a body without lower parts.

Imagine, if poſſible, the hardſhips of thoſe who are deſtitute of one of their ſenſes: Here, the blind is guided by a dog, or gropes for his way in the blaze of noon: There, the deaf lies on the brink of danger, inattentive to the loudeſt calls: Here,

† Some for hard maſters broken under arms,
In battle lop'd away, with half their limbs,
Beg bitter bread thro' realms their valour ſav'd.
YOUNG.

Here, ſits the dumb ſentenced to eternal ſilence: There, dribbles the idiot doomed to perpetual childhood; and yonder the paralytic ſhakes without intermiſſion, or lies ſenſeleſs, the frightful image of a living corpſe.

Leaving theſe wretched creatures, conſider the tears of the diſappointed, the ſorrows of the captive, the anxieties of the accuſed, the fears of the guilty, and terrors of the condemned. Take a turn through jails, inquiſitions, houſes of correction, and places of execution. Proceed to the mournful rooms of the languiſhing, and weariſome beds of the ſick; and let not the fear of ſeeing human woe, in ſome of its moſt deplorable appearances, prevent you from viſiting hoſpitals, infirmaries, and bedlams:

A place
Before your eyes appears, ſad, noiſom, dark,
A lazar-houſe it ſeems, wherein are laid
Numbers of all diſeas'd: all maladies
Of ghaſtly ſpaſm, or racking torture, qualmes
Of heart-ſick agony, all fev'rous kinds,
Convulſions, epilepſies, fierce catarrhs,
Inteſtine ſtone, and ulcer, cholic-pangs,
Dæmoniac phrenzy, moaping melancholy,
And moon-ſtruck madneſs, pining atrophy,
Maraſmus, and wide-waſting peſtilence,
Dropſies, and aſthma's, and joint-racking rheums.
Dire is the toſſing! Deep the groans! *Deſpair*
Attends the ſick, buſieſt from couch to couch:
And over them, triumphant *Death* his dart
Shakes;

Shakes; but delays to ſtrike, tho' oft invok'd
With vows, as their chief good, and final hope.
MILTON.

To cloſe the horrible proſpect, view the ruins of cities and kingdoms, the calamities of wrecks and ſieges, the horrors of ſea-fights and fields of battle; with all the crimes, devaſtations, and cruelties, that accompany revenge, contention, and war; and you will be obliged to conclude with Job, that corrupt *man is born to trouble as the ſparks fly upward*; with David, that *the earth is full of darkneſs and cruel habitations*; and with every impartial enquirer, that our depravity, and God's juſtice, concur to make this world *a vale of tears*, as well as a field of toil and ſweat; a vaſt priſon for rebels already "tied with the chains of their ſins," a boundleſs ſcaffold for their execution, a golgotha, an *aceldama*, an immenſe *field of* torture and *blood*.

Some will probably ſay: "This picture of the world is drawn with black lines, but kinder providence blends light and ſhade together, and tempers our calamities with numberleſs bleſſings." I anſwer: It cannot be too thankfully acknowledged, that, while patience ſuſpends the ſtroke of juſtice, God, for Chriſt's ſake, reſtores us a thouſand forfeited bleſſings, that *his goodneſs may lead us to repentance*. But alas! What is the conſequence, where divine grace does not prove victorious over corrupt nature? To all our ſins, do we not add the crime of either enjoying the favours of providence

dence with the greateſt ingratitude, or of abuſing them with the moſt provoking inſolence.

Our actions are far more expreſſive of our real ſentiments, than our words. Why this variety of exquiſite food, ſays the voluptuary, whoſe life loudly ſpeaks what his lips dare not utter? Why this abundance of delicious wines, but to tempt my unbridled appetite, and pleaſe my luxurious palate?—Would God have given ſofineſs to ſilks, brightneſs to colours, and luſtre to diamonds, ſays the ſelf-applauding ſmile of a fooliſh virgin, who worſhips herſelf in a glaſs? Would he have commanded the white of the lily thus to meet the bluſh of the roſe, and heighten ſo elegant a proportion of features, if he had not deſigned that the united powers of art, dreſs, and beauty, ſhould make me ſhare his divine honours?—Why are we bleſſed with dear children and amiable friends, ſays the ridiculous behaviour of fond parents and raptured lovers, but that we ſhould ſuſpend our happineſs on their raviſhing ſmiles, and place them as favourite idols in the ſhrine of our hearts?—And why has heaven favoured me both with a ſtrong conſtitution, and an affluent fortune, ſays the rich ſlave of brutiſh luſts, but that I may drink deeper of earthly joys and ſenſual delights?

Thus bleſſings abuſed or unimproved, become curſes in our hands: God's indulgence encourages us to offend him: We have the fatal ſkill of extracting poiſon from the ſweeteſt flowers; and madly turn the gifts of Providence into weapons,

to attack our Benefactor and deſtroy ourſelves. That there are then ſuch perverted gifts, does not prove that mankind are innocent, but that *God's patience endureth yet daily*, and that a Saviour *ever liveth to make interceſſion for us.*

Should it be farther objected, that "our pleaſures counter-balance our calamities:" I anſwer: The greateſt part of mankind are ſo oppreſſed with want and cares, toil and ſickneſs, that their intervals of eaſe may rather be termed "an alleviation of miſery," than "an enjoyment of happineſs." Our pains are real and laſting, our joys imaginary and momentary. Could we exerciſe all our ſenſes upon the moſt pleaſing objects, the tooth-ach would render all inſipid and burdenſome; a fit of the gout alone damps every worldly joy, while all earthly delights together cannot give us eaſe under it: So vaſtly ſuperior is the bitterneſs of one bodily pain, to the ſweetneſs of all the pleaſures of ſenſe!

If objectors ſtill urge, that "ſufferings are needful for our trial:" I reply, They are neceſſary for our *puniſhment* and *correction*, but not for our *trial*. A good king can *try* the loyalty of his ſubjects, without putting them to the rack. Let Nero and Bonner *try* the innocent by all ſorts of tortures, but let not their barbarity be charged upon a God ſtrictly juſt, and infinitely good.

However "calamities prove a bleſſing to ſome." —And ſo does tranſportation: But who ever inferred from thence, that reformed felons were tranſported for the *trial* of their virtue, and not for the

the *punishment* of their crimes? I conclude therefore, that our calamities and miseries demonstrate our corruption, as strongly as the punishments of the bastinado and pillory, appointed by an equitable judge, prove the guilt of those, on whom they are frequently and severely inflicted.

XI. ARGUMENT.

Would to God the multiplied calamities of life, were a sufficient punishment for our desperate wickedness! But alas! they only make way for the pangs of death. Like traitors, or rather like *wolves* and *vipers*, to which the Son of God compares natural men, we are all devoted to destruction. Yes, as we kill those mischievous creatures, so God destroys the sinful sons of men.

If the reader is offended, and denies the mortifying assertion, let him visit with me the mournful spot, where thousands are daily executed, and where hundreds make this moment their dying speech. I do not mean what some call "the bed of honour," a field of battle, but a common death-bed.

Observing, as we go along, those black trophies of the king of terrors, those escutcheons, which preposterous vanity fixes up in honour of the deceased, when kind charity should hang them out as a warning to the living; let us repair to those mournful apartments, where weeping attendants support the dying, where swooning friends embrace

the dead, or whence diſtracted relatives carry out the pale remains of all their joy.

Guided by their groans and funeral lights, let us proceed to the dreary charnel-houſes and calvaries, which we decently call *vaults* and *church-yards:* and without ſtopping to look at the monuments of ſome, whom my objector remembers as vigorous as himſelf; and of others, who were perhaps his partners in nightly revels; let us haſten to ſee the duſt of his mouldered anceſtors, and to read upon yonder coffins, the dear name of a parent, a child, perhaps a wife, turned off from his boſom into the gulph of eternity.

If this ſight does not convince him, I ſhall open one of the noiſome repoſitories, and ſhew him the deep hollows of thoſe eyes, that darted tender ſenſation into his ſoul; and odious reptiles fattened upon the once charming, now ghaſtly face, he doted upon.—But, methinks he turns pale at the very propoſal, and, rather than be confronted with ſuch witneſſes, acknowledges, that he is condemned to die, with all his dear relatives, and the whole human race.

And is this the caſe? Are we then under ſentence of death? How awful is the conſideration! Of all the things that nature dreads, is not *death* the moſt terrible? And is it not (as being the greateſt of temporal evils) appointed by human and divine laws, for the puniſhment of capital offenders; whether they are named *felons* and *traitors*,

tors, or more genteelly called *men* and *ſinners?* Let matter of fact decide.

Whilſt earthly judges condemn murderers, and traitors, to be hanged or beheaded; does not *the Judge of all*, ſentence ſinful mankind, either to pine away with old age, or be waſted with conſumptions, burned with fevers, ſcalded with hot humors, eaten up with cancers, putrified by mortifications, ſuffocated by aſthmas, ſtrangled by quinſeys, poiſoned by the cup of exceſs, ſtabbed with the knife of luxury, or racked to death by diſorders as loathſome, and accidents as various as their ſins?

If you conſider the circumſtances of their execution, where is the material difference between the malefactor and the ſinner? The jailor and the turnkey confine the one to his cell: The diſorder and the phyſician confine the other to his bed. The one lives upon bread and water: The other upon draughts and boluſes. The one can walk with his fetters: The other loaded with bliſters can ſcarcely turn himſelf. The one enjoys freedom from pain, and has the perfect uſe of his ſenſes: The other complains he is racked all over, and is frequently delirious. The executioner does his office upon the one in a few minutes: But the phyſician and his medicines, make the other linger for days, before he can die out of his miſery. An honeſt ſheriff, and conſtables armed with ſtaves, wait upon one; while a greedy undertaker and his party, with like emblems of authority, accompany the

other: And if it is any advantage to have a numerous attendance, without compariſon the felon has the greater train.

When the pangs of death are over, does not the difference made between the corpſes conſiſt more in appearance than reality? The murderer is diſſected in the ſurgeon's hall gratis, and the rich ſinner is embowelled in his own apartment at great expence. The robber expoſed to open air, waſtes away in hoops of iron; and the gentleman confined to a damp vault, moulders away in ſheets of lead: And while the fowls of the air greedily prey upon the one, the vermin of the earth eagerly devour the other.

And if you conſider them as launching into the world of ſpirits; is not the advantage, in one reſpect, on the malefactor's ſide? He is ſolemnly aſſured he muſt die; and when the death-warrant comes down, all about him bid him prepare, and make the beſt of his ſhort time: But the phyſician and chaplain, friends and attendants, generally flatter the honourable ſinner to the laſt: And what is the conſequence? He either ſleeps on in carnal ſecurity, till death puts an end to all his deluſive dreams; or, if he has ſome notion that he muſt repent, for fear of diſcompoſing his ſpirits, he ſtill puts it off till *to-morrow*; and in the midſt of his delays God ſays, *Thou Fool,* THIS NIGHT *thy ſoul ſhall be required of thee.* What wonder is it then, if when the converted thief goes from the ignominious tree to paradiſe, the impenitent rich man paſſes from

from *his purple bed*, into an awful eternity, and there *lifts up his eyes in* unexpected *torments?*

If theſe are truths too obvious to be denied, wilt thou, Sinner, as the thoughtleſs vulgar, blunt their edge, by ſaying, with amazing unconcern, "Death is a debt we muſt all pay to nature?" Alas! This is granting the point; for if all have contracted ſo dreadful a debt, all are in a corrupt and loſt eſtate. Nor is this debt to be paid to *Nature*, but to *Juſtice*; otherwiſe dying would be as eaſy as ſleeping, or any other natural action: But it is beyond expreſſion terrible to thee, from whoſe ſoul the Redeemer has not extracted *ſin*, the monſter's *ſting:* And if thou doſt not ſee it now in the moſt alarming light, it is becauſe either thou imagineſt it at a great diſtance; or the double veil of raſh preſumption, and brutiſh ſtupidity, is yet upon thy hardened heart.

Or wilt thou, as the poor heathens, comfort thyſelf with the cruel thought, that "thou ſhalt not die alone?" Alas! dying companions may increaſe, but cannot take off the horror of diſſolution. Beſides, though we live in a crowd, we generally die alone: Each muſt drink that bitter cup, as if he were the only mortal in the univerſe.

What muſt we do then, in ſuch deplorable circumſtances? What! But humble ourſelves in the duſt, and bow low to the ſcepter of divine juſtice; confeſſing that ſince the righteous God has condemned us to certain death, and in general to a far more lingering and painful death, than murderers

derers and traitors are made to undergo, we are certainly degenerate creatures and capital offenders, who ſtand in abſolute need of an Almighty Redeemer.

Permit me now, candid reader, to make a ſolemn appeal to thy reaſon aſſiſted by the fear of God. From all that has been advanced, does it not appear, that man is no more the ſavoured, happy, and innocent creature he was, when he came out of the hands of his infinitely gracious Creator? And is it not evident that, whether we conſider him as born into this diſordered world, or dying out of it, or paſſing from the womb to the grave, under a variety of calamitous circumſtances, God's providential dealings with him prove, that he is by nature in a corrupt and loſt eſtate?

A part, how ſmall! of this terraqueous globe
Is tenanted by man, the reſt a waſte,
Rocks, deſerts, frozen ſeas, and burning ſands,
Wild haunts of monſters, poiſons, ſtings, and death.
Such is earth's melancholy map; but far
More ſad, this earth is a true map of man:
So bounded are its haughty lord's delights
To woe's wide empire, where deep troubles toſs,
Loud ſorrows howl, invenom'd paſſions bite,
Ravenous calamities our vitals ſeize,
And threatning fate wide opens to devour.

YOUNG.

THIRD

THIRD PART.

WE have hitherto conſidered man as a miſerable inhabitant of a wretched world. We have ſeen him ſurrounded by multitudes of wants; purſued by legions of diſtreſſes, maladies, and woes; arreſted by the king of terrors: caſt into the grave; and ſhut up there, the loathſome prey of corruption and worms. Let us now conſider him as a *moral agent*; and by examining his diſpoſition, character, and conduct, let us ſee whether he is wiſely puniſhed, according to the ſentence of impartial juſtice; or wantonly tormented, at the caprice of arbitrary power.

We cannot help acknowledging, it is highly reaſonable, firſt, that all intelligent creatures ſhould love, reverence, and obey their Creator; becauſe he is moſt eminently their Father, their Maſter, and their King: Secondly, that they ſhould aſſiſt, ſupport, and love each other, as fellow-ſubjects, fellow-ſervants, and children of the ſame univerſal parent: And thirdly, that they ſhould preſerve their ſouls and bodies in peace and purity; by which means alone they can be happy in themſelves, profitable to man, and acceptable to God. This is what we generally call *natural religion*, which is evidently founded upon eternal reaſon, the fitneſs of things, and the eſſential relation of perſons.

The

The propriety of theſe ſanctions is ſo ſelf-evident, that *the Gentiles, who have not the* written *law, are a law unto themſelves, and do* (but alas! how ſeldom, and from what motives!) *the things contained in the law*, thus *ſhewing that the work*, the ſum and ſubſtance *of the law*, though much blotted by the fall, *is* ſtill *written in their heart.* Nor will it be eraſed thence in hell itſelf; for nothing but a ſight of the equity of God's law, can clear his vindictive juſtice in the guilty breaſt, give a ſcorpion's ſting to the worm that gnaws the ſtubborn offender, and arm his upbraiding conſcience with a whip of biting ſerpents.

Since the moral law ſo ſtrongly recommends itſelf to reaſon, let us ſee how univerſally it is obſerved or broken: So ſhall matter of fact decide, whether we are pure and upright, or polluted and depraved.

XII. ARGUMENT.

Thoſe who reject the ſcriptures, univerſally agree, that *all have ſinned*, and that *in many things we offend all.* Hence it appears, that perſons of various conſtitutions, ranks, and education; in all nations, religions, times, and places; are born in ſuch a ſtate, and with ſuch a nature, that they infallibly commit *many* ſins in thought, word, or deed.

But *one* tranſgreſſion would be ſufficient, to render them obnoxious to God's diſpleaſure, and to bring them under the fearful curſe of his broken law: For, even according to the ſtatutes of this realm,

realm, a man, who *once* robs a traveller of a ſmall ſum of money, forfeits his life; as well as the bloody highwayman, who for years barbarouſly murders all thoſe whom he ſtops, and accumulates immenſe wealth by his repeated barbarities.

The reaſon is obvious: Both incur the penalty of the law which forbids robbery; for both effectually break it, though one does it oftener, and with far more aggravating circumſtances than the other. So ſure then as one robbery deſerves the gallows, one ſin deſerves death; for *The ſoul that ſinneth*, ſays God's law, and not the ſoul that committeth ſo many ſins, of ſuch or ſuch an heinouſneſs, *it ſhall die.* Hence it is, that the firſt ſin of the firſt man was puniſhed both with ſpiritual and bodily death, and with ten thouſand other evils. The juſtice of this ſanction will appear in a ſatisfactory light, if we conſider the following remarks:

1. In our preſent natural ſtate, we are ſuch ſtrangers to God's glory, and the ſpirituality of his law; and we are ſo uſed to *drink* the deadly poiſon of *iniquity like water*, that we have no idea of the horror, which ſhould ſeize upon us, after a breach of the divine law. We are therefore as unfit judges of the atrociouſneſs of ſin, as lawleſs, hardened aſſaſſins, who ſhed human blood like water, are of the heinouſneſs of murder.

2. As every wilful ſin ariſes from a diſregard of that ſovereign authority, which is equally ſtamped upon all the commandments; it hath in it the principle

principle and nature of all poſſible iniquity, that is, the diſregard and contempt of the Almighty.

3. There is no *proper merit* before God, in the longeſt and moſt exact courſe of obedience, but infinite demerit in one, even the leaſt act of wilful diſobedience. *When we have done all that is commanded us, we are* ſtill *unprofitable ſervants*; for the ſelf-ſufficient God has no more need of us, than a mighty monarch, of the vileſt inſects that creep in the duſt beneath his feet: And our beſt actions, ſtrictly ſpeaking, deſerve abſolutely nothing from our Creator and Preſerver, becauſe we owe him all we have, and are, and can poſſibly do. But if we tranſgreſs in one point, we ruin all our obedience, and expoſe ourſelves to the juſt penalty of his broken law. The following example may illuſtrate this obſervation.

If a rich man gives a *thouſand* meals to an indigent neighbour, he acts only as a *man*, he does nothing but his duty; and the judge allows him no reward. But if he gives him only *one* doſe of poiſon, he acts as a *murderer*, and muſt die a ſhameful death: So greatly does one act of ſin outweigh a thouſand acts of obedience! How exceedingly abſurd then, is the common notion, that our good works counter-balance our bad ones! Add to this, that

4. Guilt neceſſarily riſes in proportion to the baſeneſs of the offender, the greatneſs of the favours conferred upon him, and the dignity of the perſon offended. An inſulting behaviour to a ſervant is a fault,

a fault, to a Magiſtrate it is a crime, to a King it is treaſon. And what is wilful ſin, but an injury offered by an impotent rebel, to the infinitely powerful Law-giver of the univerſe, to the kindeſt of Benefactors, to the gracious Creator and Preſerver of men—an inſult given to the ſupreme Majeſty of heaven and earth, in whoſe glorious preſence the dignity of the greateſt Potentates and Archangels, as truly diſappears, as the ſplendor of the ſtars in the blaze of the meridian ſun? Sin therefore flying into the face of ſuch a Law-giver, Benefactor, and Monarch, has in it a kind of infinite demerit from its infinite Object; and rebellious, ungrateful, wretched man, who commits it a thouſand times with a thouſand aggravations, may, in the nervous language of our Church, be ſaid, in ſome ſenſe, to *deſerve a thouſand hells if there were ſo many.*

XIII. ARGUMENT.

Our natural depravity manifeſts itſelf by conſtant omiſſions of duty, as much as by flagrant commiſſions of ſin, and perhaps much more. Take one inſtance out of many, that might be produced. Conſtant diſplays of preſerving goodneſs, and preſents undeſervedly and uninterruptedly beſtowed upon us, deſerve a perpetual tribute of heart-felt gratitude: God demands it in his law; and conſcience, his agent in our ſouls, declares, it ought in juſtice to be payed.

But where ſhall we find a Deiſt, properly conſcious of what he owes the ſupreme Being, for his "creation, preſervation, and all the bleſſings of this life?" And where, a Chriſtian duly ſenſible of "God's ineſtimable love in the redemption of the world by our Lord Jeſus Chriſt?" A *due ſenſe* of his ever-multiplied mercies, would fill our ſouls with never-ceaſing wonder, and make our lips overflow with rapturous praiſe. The poets language would ſuit our grateful ſenſations, and without exaggeration paint the juſt ardor of our tranſports.

Bound ev'ry heart, and ev'ry boſom burn.
Praiſe, flow for ever (if aſtoniſhment
Will give thee leave) my praiſe, for ever flow:
Praiſe ardent, cordial, conſtant, &c.

Is not any thing ſhort of this thankful frame of mind, a ſin of omiſſion, a degree of ingratitude, of which all are naturally guilty; and for which, it is to be feared, the beſt owe ten thouſand talents both to divine goodneſs and juſtice?

Throw only a few bones to a dog, and you win him: He follows you: Your word becomes his law: Upon the firſt motion of your hand he flies through land and water to execute your commands: Obedience is his delight, and your preſence his paradiſe: He convinces you of it by all the demonſtrations of joy, which he is capable of giving: And if he unhappily loſes ſight of you, he exerts

exerts all his ſagacity to trace your footſteps; nor will he reſt, till he finds his benefactor again.

Shall a brute be ſo thankful to a man for ſome offals, while man himſelf is ſo full of ingratitude to God, who created him, preſerves his life from deſtruction, and hourly crowns him with mercies and loving-kindneſs! How ſhould ſhame cover our guilty faces! Surely if the royal prophet could ſay, he *was as a beaſt before God*; may we not well confeſs, that, in point of gratitude, we are worſe than the dulleſt, and moſt ſtupid part of the brute creation? For even *The ox*, ſays the Lord, *knoweth his owner*, and *the aſs his maſter's crib*; *but Iſrael doth not know* me, *my people doth not conſider* my daily favours. And if the very heathens affirmed, that † *to call a man, ungrateful* to an human benefactor, *was to ſay of him all poſſible evil in one word*; how can we expreſs the baſeneſs and depravity of mankind, who are univerſally ſo ungrateful, to ſo bounteous a benefactor as *God himſelf?*

XIV. ARGUMENT.

But, though we ſeem made of cold inattention, when the ſight of divine mercies ſhould kindle our heart into gratitude and praiſe; we ſoon get out of this languid frame of mind: For, in the purſuit of ſenſual gratifications, we are all activity and warmth; we ſeem an ardent compound of life and fire.

What can be the reaſon of this amazing difference?

† Ingratum ſi dixeris, omnia dicis. Juv.

—What but rebellious ſenſe, and wanton appetite, raiſed at the ſight or idea of ſome forbidden object! The bait of pleaſure appears, corrupt nature ſummons all her powers, every nerve of expectation is ſtretched; every pulſe of deſire beats high; the blood is in a general ferment; the ſpirits are in an univerſal hurry; and though the hook of a fatal conſequence is often apparent, the alluring bait muſt be ſwallowed. The fear of God, the moſt ineſtimable of all treaſures, is already gone; and if the ſinful gratification cannot be enjoyed upon any other term, a good reputation ſhall go alſo. Reaſon indeed makes remonſtrances; but the loud clamours of fleſh and blood, ſoon drown her ſoft whiſpers. The carnal mind ſteps imperiouſly upon the throne: Senſe, that conquers the greateſt conquerors, bear down all oppoſition: The yielding man is led captive by a brutiſh luſt; and while angels bluſh, there is joy in hell over the actual, and compleat degradation of an heaven-born ſpirit.

Some indeed affirm, that theſe conflicts ſuit a ſtate of probation and trial. But it is evident, that either our temptations are too violent for our ſtrength, or our ſtrength too weak for our temptations; ſince, notwithſtanding the additional help of divine grace, there never was a mere mortal, over whom they never triumphed.

Nor can we exculpate ourſelves by pleading, that theſe triumphs of ſenſe over reaſon, are neither long nor frequent. Alas! How many perpetrate an act of wickedneſs in a moment, and ſuffer death itſelf for a crime which they never repeated!

See that chryſtal veſſel. It's brightneſs and brittleneſs repreſent the ſhining, and delicate nature of true virtue. If I let it fall, and break it, what avails it to ſay, "I never broke it before.—I dropped it but once—I am exceſſively ſorry for my careleſſneſs—I will ſet the pieces together, and never break it again:" Will theſe excuſes and reſolutions prevent the veſſel from being broken—broken for ever? The reader may eaſily make the application.

Even heathen moraliſts, by their fabulous account of the companions of Ulyſſes, turned into ſwine, upon drinking *once* of Circe's enchanted cup, teach us, that *one* fall into ſenſuality, turns a man into a brute; juſt as one ſlip into unchaſtity or diſhoneſty, changes a modeſt woman into a ſtrumpet, or an honeſt man into a thief. Again,

Ought not reaſon to have as abſolute a command over appetite, as a ſkilful rider has over a well-broken horſe? But ſuppoſe we ſaw all horſemen univerſally maſtered, one time or other, by their beaſts; and forced, though but for a few minutes, to receive the bit, and go or ſtop at the pleaſure of the wanton brutes: ſhould we not wonder, and juſtly infer, that man had loſt the kind of ſuperiority, which he ſtill maintains over domeſtic animals? And what then, but the commonneſs of the caſe, can prevent our being ſhocked, when we ſee rational creatures overcome, and led captive by carnal appetites? Is not this the wanton, rebelli-

ous beaſt mounting upon his vanquiſhed, daſtardly rider?

We may then conclude, that the univerſal rebellion of our lower faculties againſt our ſuperior powers, and the triumphs of ſenſe over reaſon, demonſtrate, that human nature has ſuffered as fatal a revolution, as theſe kingdoms did, when a degraded king was ſeen bleeding on the ſcaffold, and a baſe uſurper lording it in the ſeat of majeſty.

XV. ARGUMENT.

Happy would it be for us, if our fall manifeſted itſelf only by ſome tranſient advantages of ſenſe over reaſon. But alas! the experience of the beſt demonſtrates the truth of Iſaiah's words, *The whole head is ſick.*

To ſay nothing of the groſs ſtupidity, and unconquerable ignorance, that keep the generality of mankind juſt above the level of brutes; how ſtrong, how clear is the UNDERSTANDING of men of ſenſe in worldly affairs! How weak, how dark in ſpiritual things! How few idiots are there, but can diſtinguiſh between the ſhadow and the ſubſtance, the cup and the liquor, the dreſs and the perſon! But how many learned men, to this day, ſee no difference between water-baptiſm and ſpiritual regeneration, between the means of grace and grace itſelf, between *the form* and *the power of godlineſs!* At our devotions, is not our mind generally like the roving butterfly; and at our favourite diverſions,

verſions, and lucrative buſineſs, like the faſtening leach? Can it not fix itſelf on any thing, ſooner than on *the one thing needful*; and find out any way, before that of peace and ſalvation?

What can be more extravagant than our IMAGINATION? How often have we caught this wild power, forming and purſuing phantoms, building and pulling down caſtles in the air! How frequently hath it raiſed us into proud conceits, and then ſunk us into gloomy apprehenſions! And where is the man, that it never led into ſuch mental ſcenes of vanity and lewdneſs, as would have made him the object of univerſal contempt, if the vail of a grave and modeſt countenance, had not happily concealed him from public notice?

And has our MEMORY eſcaped unimpaired by the fall? Alas! let us only conſider, how eaſily we forget the favours of our Creator, and recollect the injuries of our fellow-creatures; how little we retain of a good book or pious diſcourſe, and how much of a play or frivolous converſation: and how exactly we remember an invitation to a party of pleaſure, whilſt the loudeſt calls to turn to God, and prepare for death, are no ſooner heard than forgotten.—Let us, I ſay, conſider theſe things, and we ſhall be forced to confeſs, that this uſeful power loſes like a ſieve the living water of truth, drinks in like a ſponge the muddy ſtreams of vanity, and is never ſo retentive, as when it is excited by revenge, or ſome other deteſtable temper.

"A wretch that is condemned to die to-morrow cannot

cannot forget it, ſays Baxter; yet poor ſinners, who are uncertain to live an hour, and certain ſpeedily to ſee the Majeſty of the Lord, to their inconceivable joy or terror, can forget theſe things, for which they have their memory; and which, one would think, ſhould drown the matters of this world, as the report of a cannon does a whiſper, or as the ſun obſcures the pooreſt glow-worm. O wonderful ſtupidity of an unregenerate ſoul! O aſtoniſhing diſtraction of the ungodly! That ever men can forget eternal joy, eternal woe, the eternal God, and the place of their unchangeable abode; when they ſtand even at the door, and there is but the thin vail of fleſh between them, and that amazing ſight, that eternal gulph, into which thouſands are daily plunging!"

Nor does our † REASON make us amends for the defects of our other faculties. Its beams, it is true, wonderfully guide ſome perſons through the circle of ſciences, and the mazes of commercial or political affairs. But when it ſhould lead us in the ſearch of *the truth which is after godlineſs*, unleſs it is aſſiſted from above, how are its faint rays obſtructed by the groſs medium of fleſh and blood, broken by that of paſſion, and ſometimes loſt in that of prejudice! Wiſe ſons of reaſon, learned Philoſophers, your 288 opinions concerning the *chief good*, are a multiplied proof of my ſad aſſertion: All miſs the mark:

† By *Reaſon* I mean that power, by which we paſs judgment upon, and draw inferences from, what the *Underſtanding* has ſimply apprehended.

mark: Not one of them makes the ſupreme felicity to conſiſt in the knowledge and enjoyment of God, the amiable and adorable Parent of all good.

True reaſon, alas! is as rare as true piety. The poor thing, which, in ſpiritual matters, the world calls *Reaſon*, is only the ape of that noble faculty. How partial, how *unreaſonable* ‡ is this falſe pretender! If it does not altogether overlook the awful realities of the inviſible world, which is too frequently the caſe, how buſy is it to reaſon away faith, and raiſe objections againſt the moſt evident truth, ‖ even that, which

‡ Our earth's the bedlam of the univerſe,
Where reaſon (undiſeas'd in heaven) runs mad,
And nurſes *folly*'s children as her own,
Fond of the fouleſt. YOUNG.

‖ A late publication in vindication of Pelagianiſm appears to me no ſmall inſtance of this. The Rev. Author takes his eſtimate of human nature, not from univerſal experience, but his indulged imagination; not from St. *Paul* the chief of the apoſtles, but from Dr. *Taylor*, *to whom he acknowledges his obligations for ſeveral of the beſt paſſages in his ſermon*. Paſſing over the expoſition of his text, where he oddly ſuppoſes that our Lord meant, by *the drawings of God*, the natural powers of man; which is as reaſonable as to ſuppoſe, that when he ſaid, *Without* ME *you can do nothing*, he meant that *me* ſhould ſignify *ourſelves:* —— Paſſing this over, I ſhall juſt point out his capital miſtake. He tells us, that *All our faculties and powers* ARE *good and beautiful in their order*, [that they were ſo before the fall is fully granted] *and tend naturally to the happineſs both of the individual and the ſyſtem:* And he adds, that *How weak ſoever and imperfect our intellectual faculties may be, yet to ſpeak reproachfully of them in general is a ſpecies of blaſphemy againſt our Creator*. If to expoſe the preſent weakneſs of our rational faculties, and ſhew how greatly they are diſordered and impaired by the fall, is what

which I now contend for? And when right Reaſon has been worſted by ſenſe, how ready is the impoſtor to plead againſt the faculty which it perſonates! How

this Divine calls *ſpeaking reproachfully of them*, have not the beſt men been found guilty of this pretended *blaſphemy?* How far the Apoſtles and Reformers carried it, may be ſeen in the firſt part of this treatiſe. How he can clear himſelf of it, as a ſubſcriber to the 9th, 10th, and 35th Articles of our Church, I cannot ſee: And by what means he will juſtify his conduct to the world, in receiving hundreds a year to maintain the doctrine of the Church of England, while he publickly expoſes it as *a ſpecies of blaſphemy*, is ſtill a greater myſtery. Far from ſeeing that *all the faculties and powers*, by which this is done, *are good and beautiful*, I cannot help thinking ſome of them are materially defective; and that though ſuch a conduct may very much *tend to the* emolument *of the individual*, it has little tendency *to the happineſs of the ſyſtem*. For my part, were I to commence advocate for the *uprightneſs* of human nature, I would ſave appearances, leſt Dr. *Taylor* himſelf ſhould ſay, *Non defenſoribus iſtis*, &c.——But dropping this point, I appeal to common ſenſe: Who is moſt guilty of *blaſphemy againſt our Creator*; he who ſays God made man both holy and happy, affirming that the preſent weakneſs of our rational powers, is entirely owing to the original apoſtacy of mankind: Or he, who intimates, that the gracious Author of our being, formed our intellectual faculties weak and imperfect as they now are? If it is not the latter, my underſtanding is ſtrangely defective.—— In vain does this learned Divine tell us, that *the candle of the Lord which was lighted up in man at firſt, when the inſpiration of the Almighty gave him underſtanding, was not extinguiſhed by the original apoſtacy, but has kept burning ever ſince*, and that *the divine flame has catched from father to ſon, and has been propagated quite down to the preſent generation*: If it is reaſonable to charge with *a ſpecies of blaſphemy* thoſe, who reverence their Creator too much, to father our preſent ſtate of imperfection upon him, I muſt confeſs *my* reaſon fails: I have outlived *the divine flame* for one, or it never *catched from* my *father*

How ſkilful in cloaking bad habits under the genteel name of "human foibles!" And how ingenious, in defending the moſt irrational and dangerous methods of loſing time, as "innocent ſports, and harmleſs diverſions!"

Theſe obſervations, which muſt appear ſelf-evident to all, who know the world or themſelves, inconteſtably prove the degeneracy of all our rational powers, and conſequently the univerſality of our natural corruption.

XVI. ARGUMENT.

When *the whole head is ſick*, is not *the whole heart faint?* Can our Will, Conſcience, and Affections, run parallel to the line of duty; when our Underſtanding, Imagination, Memory, and Reaſon are ſo much warped from original rectitude? Impoſſible! Experience, thou beſt of judges, I appeal to thee. Erect thy fair tribunal in the Reader's breaſt, and bear an honeſt teſtimony to the truth of the following aſſertions.

Our WILL, in general is full of obſtinacy: We muſt have our own way right or wrong. 'Tis pregnant with inconſtancy: We are paſſionately fond of a thing one day, and tir'd of it the next: We form

to *me*.——A fear leſt ſome well-meaning perſon ſhould miſtake the taper of Pe agius, or the lamp of Dr. Taylor, for *the candle of the Lord*, and follow it in the deſtructive paths of error, extorts this note from my pen. See the objections that follow the xxii Argument.

form good reſolutions in the morning, and break them before night. 'Tis impotent: When we ſee what is right, inſtead of doing it with all our might, we frequently remain as inactive, as if we were bound by inviſible chains; and we wonder by what charm, the wheels of duty thus ſtop againſt our apparent inclination; till we diſcover, that the ſpring of our will is broken, or naturally works the wrong way. Yes, it is not only unable to follow the good, that the underſtanding approves; but full of perverſeneſs to purſue the evil, that reaſon diſapproves: We are prone to do, contrary to our deſign, thoſe things which breed remorſe and wound conſcience: and ſooner or later, we may all ſay with the heathen princeſs, who was going to murder her child:

† Video meliora, probo que,
Deteriora ſequor.

Nor is CONSCIENCE itſelf untainted. Alas; how ſlow is it to reprove in ſome caſes! In others, how apt not to do it at all! In one perſon, it is eaſy under mountains of guilt; and in another, it is unreaſonably ſcrupulous about mere trifles: It either *ſtrains out a gnat*, or *ſwallows a camel:* When it is alarm'd, in ſome it ſhews itſelf ready to be made eaſy by every wrong method; in others, it obſtinately refuſes to be pacified by the right. To-day, you may with propriety compare it to a dumb dog, that does not

† If the reader wants to know the Engliſh of theſe words, he may find it Rom. vii. 15.

not bark at a thief; and to-morrow, to a ſnarling cur, that flies indifferently at a friend, a foe, or a ſhadow; and then madly turns upon himſelf, and tears his own fleſh.

If Conſcience, the beſt power of the unconverted man, is ſo corrupt, Good God! what are his AFFECTIONS? Almoſt perpetually deficient in ſome, and exceſſive in others, when do they attain to, or ſtop at, the line of moderation? Who can tell, how oft he has been the ſport of their irregularity and violence? One hour we are hurried into raſhneſs by their impetuoſity; the next, we are bound in ſloth by their inactivity. Sometimes every blaſt of fooliſh hope, or ill-grounded fear; every gale of baſe deſire, or unreaſonable averſion; every wave of idolatrous love, or ſinful hatred; every ſurge of miſplaced admiration, or groundleſs horror; every billow of noiſy joy, or undue ſorrow, toſſes, raiſes, or ſinks our ſoul; as a ſhip in a ſtorm, which has neither rudder nor ballaſt. At other times, we are totally becalmed; all our ſails are furled, not one breath of devout or human affection ſtirs in our ſtoical, frozen breaſt; and we remain ſtupidly inſenſible, till the ſpark of temptation, dropping upon the combuſtible matter in our hearts, blows us up again into loud paſſion: And then, how dreadful and ridiculous together, is the new exploſion!

If experience pronounces, that theſe reflections are juſt, the point is gained. Our *whole heart is faint*, through the unaccountable diſorders of our *will*, the lethargy or boiſterous fits of our *conſcience*, and the

ſwooning or high fever of our *affections:* And we may without hypocriſy, join in our daily confeſſion, and ſay, *There is no health in us.*

XVII. ARGUMENT.

The danger of theſe complicated maladies of our ſouls, evidences itſelf by the moſt fatal of all ſymptoms, *our manifeſt alienation from God.* Yes, ſhocking as the confeſſion is, we muſt make it, if truth has any dominion in our breaſt: Unrenewed man loves not his God. That eternal Beauty, for whoſe contemplation; that ſupreme Good, for whoſe enjoyment he was created, is generally forgotten, deſpiſed, or hated. If the thought of his holy Majeſty preſents itſelf, he looks upon it as an intruder: It lays him under as diſagreeable a reſtraint, as that, which the preſence of a grave, pious maſter puts upon a wanton idle ſervant: Nor can he quietly purſue his ſinful courſes, till he has driven away the troubleſome idea; or imagined with the Epicure a careleſs God, who wants reſolution to call him to an account, and juſtice to puniſh him for his iniquity.

Does any one offer an indignity to his favourite friend, or only ſpeak contemptibly of the object of his eſteem, he feels as if he was the perſon inſulted, and reddening with indignation directly eſpouſes his cauſe: But every body, the meaneſt of his attendants not excepted, may with impunity inſult the King of kings in his preſence, and take the moſt

prophane

prophane liberties with his name and word, his laws and miniſters: He hears the wild blaſphemy, and regards it not; he ſees the horrid outrage, and reſents it not; and yet, amazing infatuation! he pretends to love God.

If he goes to the play, he can fix his roving eyes, and wandering mind, three hours together upon the ſame trifling objects, not only without wearineſs, but with uncommon delight. If he has an appointment with the perſon, whom he adores as a deity; his ſpirits are elevated, expectation and joy flutter in his dilated breaſt: He ſweetly anticipates the pleaſing interview, or impatiently chides the ſlowly-flowing minutes: His feelings are inexpreſſible. But if he attends the great congregation, which he too often omits upon the moſt frivolous pretences, it is rather out of form and decency, than out of devotion and love; rather with indifference or reluctance, than with delight and tranſport. And when he is preſent there, how abſent are his thoughts! How wandering his eyes! How trifling, ſupine, irreverent * his whole behaviour! He would be aſhamed to ſpeak to the meaneſt of his ſervants, with as little attention as he ſometimes prays to the Majeſty of heaven. Were he to ſtare about when he

* Men homage pay to men,
Thoughtleſs beneath whoſe dreadful eye they bow
In mutual awe profound, of clay to clay,
Of guilt to guilt, and turn their backs on Thee,
Great Sire! whom thrones celeſtial ceaſeleſs ſing:
To proſtrate angels an amazing ſcene! YOUNG.

gives them orders, as he does when he preſents his ſupplications to the Lord of Lords, he would be afraid that they would think he was half drunk, or had a touch of lunacy.

Suppoſe he ſtill retains a ſenſe of outward decency, while the Church goes through her ſolemn offices; yet how heavy are his ſpirits! How heartleſs his confeſſions: how cold his prayers! the bleſſing comes at laſt, and he is bleſſed indeed — not with *the grace of our Lord Jeſus Chriſt, and the fellowſhip of the Holy Ghoſt*, for that he gladly leaves to "poor enthuſiaſts," but with a releaſe from his confinement and tedious work. And now that he has "done his duty, and ſerved God," he haſtes away to the company that ſuits his taſte.

See him there. Do not his very looks declare, he is in his own element? With what eagerneſs of ſpirit, energy of geſture, and volubility of tongue, does he talk over his laſt entertainment, chaſe, or bargain? Does not the oil of chearfulneſs make all his motions as free and eaſy, as if weight and friction had no place at all in his light and airy frame?

Love of God, thou ſweeteſt, ſtrongeſt of all powers, didſt thou ever thus metamorphoſe his ſoul, and impart ſuch a ſprightly activity to his body? And you that converſe moſt familiarly with him, Did you ever hear him ſay? *Come and I will tell you what the Lord has done for my ſoul: Taſte, and ſee how good the Lord is.*—No, never; for *out of the abundance of the heart the mouth ſpeaketh:* Nor can it be expected that God, who hath no place in his joyous reflec-

tions,

tions, ſhould have one in his chearful converſation. On the contray, it will be matter of ſurprize to thoſe who introduce the delightful ſubject of the love of God, if he does not wave it off, as dull, melancholy, or enthuſiaſtical.

But as he will give you to underſtand, "he is no hypocrite, and therefore confines devotion to his cloſet," follow him there—Alas! he ſcarce ever bends the knee to *Him that ſees in ſecret:* Or, if he ſays his prayers as regularly as he winds his watch, it is much in the ſame ſpirit: For ſuppoſe he does not hurry them over, or cut them as ſhort as poſſible; yet the careleſs, formal manner in which he offers them up, indicates as plainly as his public conduct, the averſion lurking in his heart againſt God: And yet he fancies he loves Him: With a ſneer that indicates ſelf-applauſe, and a phariſaic contempt of others; "Away with all your feelings and raptures, ſays he, *This is the love of God that we keep his commandments.*" But alas! which of them does he keep? Certainly not the *firſt*—for the Lord is not the ſupreme object of his hopes and fears, his confidence and joy: Nor yet the *laſt*—for diſcontent and wrong deſires are ſtill indulged in his ſelfiſh and worldly heart. How unfortunate therefore is his appeal to the *commandments*, by which his ſecret enmity to the law, government, and nature of God is brought to the cleareſt light!

XVIII. ARGUMENT.

But as the heart-felt love of God is ſuppoſed to be downright enthuſiaſm by ſome moraliſts, who, daſhing in pieces the firſt table of the law againſt the ſecond, pretend that all our duty to God conſiſts in the love of our neighbour; let us examine the unconverted man's charity, and ſee whether he bears more love to his fellow-creatures, than to his Creator.

Nothing can be more erroneous than his notions of *charity*. He confounds it with the bare *giving of alms*; not conſidering that it is poſſible to do this kind of good, from the moſt ſelfiſh and *uncharitable* motives. Therefore, when the fear of being accounted covetous, the deſire of paſſing for generous, the vanity of ſeeing his name in a liſt of noble ſubſcribers, the ſhame of being outdone by his equals, the teazing importunity of an obſtinate beggar, the moving addreſs of a ſolicitor whom he would bluſh to deny, or the phariſaic notion of making amends for his ſins, and purchaſing heaven by his alms—when any, I ſay, of theſe ſiniſter motives ſets him upon aſſiſting induſtrious poverty, relieving friendleſs old age, or ſupporting infirm and mutilated indigence, he fancies, that he gives an indubitable proof of his *charity*.

Sometimes too he affixes to that word, the idea of a fond hope, that every body is going to heaven: For if you intimate, that the rich voluptuary is not with

with Lazarus in Abraham's boſom, and that the fooliſh virgins are not promiſcuouſly admitted to glory with the wiſe, he wonders at "your uncharitableneſs," and thanks God "he never entertained ſuch unchriſtian thoughts of his neighbours."

He conſiders not, that *charity* is the fair offſpring of the *love of God*, to which he is yet an utter ſtranger; and that it conſiſts in an univerſal, diſintereſted benevolence to all mankind, our worſt enemies not excepted: A benevolence, that ſweetly evidences itſelf by bearing with patience the evil which they do to us, and kindly doing them all the good we poſſibly can, both with reſpect to their ſoul and body, their property and reputation.

If this is a juſt definition of charity, the unrenewed man has not even the outſide of it. To prove it, I might appeal to his impatience and ill-humour, his unkind words and cutting ralleries (for I ſuppoſe him too moral ever to ſlander or curſe any one:) I might mention his ſupercilious behaviour to ſome, who are intitled to his affability as men, countrymen, and neighbours: I might expatiate on his readineſs to exculpate, enrich, or aggrandize himſelf at the expence of *others*, whenever he can do it without expoſing *himſelf*.

But, waving all theſe particulars, I aſk: Whom does he truly love? You anſwer: Doubtleſs the perſon to whom he makes daily proteſtations of the warmeſt regard."—But how does he prove this regard? Why, perhaps by the moſt artful inſinuations, and dangerous attempts to rob her of her virtue.

virtue. Perhaps he has already gained his end—Unhappy Magdalen! How much better would it have been for thee, to have fallen into the hands of an highway-man? Thou wouldſt only have loſt thy money, but now thou art deſpoiled of the honour of thy ſex, and the peace of thy mind: Thou art robbed at once of virgin innocence, a fair reputation, and poſſibly an healthy conſtitution. If this is a ſpecimen of the unconverted man's love, what muſt be his hatred!

But I happily miſtake: "He is no libertine, he has a virtuous wife, and amiable children, and he loves them, ſay you, with the tendereſt affection." I reply, that theſe relations, being *immortal ſpirits*, confined for a few years, in a tenement of clay, and continually on the remove for eternity; his laudable regard for their *frail bodies*, and proper care of their *temporal proſperity*, are not a ſufficient proof, that he loves them in a right manner. For even according to † wiſe Heathens, our *ſoul* is our *better part*, our *true ſelf*. And what tender concern does the unrenewed man feel for the ſoul of his boſom-friend? Does he regard it more than the body of his groom, or the life of his horſe? Does he, with any degree of importunity, carry it daily in the arms of love and prayer, to the throne of grace for life and ſalvation? Does he, by good inſtructions, and a virtuous example, excite his children to ſecure an eternal inheritance? And is he at leaſt as deſirous to

† Nos non corpora ſumus: Corpus quidem vas eſt aut aliquod animi receptaculum. Cic. Tuſc. Quæſt. lib. 1.

to ſee them wiſe and pious; as well-bred, rich, handſome, and great? Alas! I fear it is juſt the reverſe. He is probably the firſt to poiſon their tender minds, with ſome of the dangerous maxims, that vanity and ambition have invented: And, ſuppoſing he has a favourite dog, it is well if he is not more anxious, for the preſervation of that one domeſtic animal, than for the ſalvation of all their ſouls.

If theſe obſervations are founded upon matter of fact, as daily experience demonſtrates, I appeal to common ſenſe, and aſk: Can the natural man, with all his fondneſs, be ſaid to have a true love even for his neareſt relatives? And is not the regard that he manifeſts for their *bodies*, more like the common inſtinct, by which doves cleave to their mates, and ſwallows provide for their young; than like the generous affection, which a rational creature ought to bear to immortal SPIRITS, awfully hovering in a ſcale of probation, which is juſt going to turn for hell or heaven.

XIX. ARGUMENT.

Nor is it ſurprizing, that the unrenewed man ſhould be devoid of all true love to his neareſt relations: for he is ſo compleatly fallen, that he bears no true love even to *himſelf*. Let us overlook thoſe who cut their throats, ſhoot, drown, or hang themſelves. Let us take no notice of thoſe who ſacrifice a year's health for a night's revel; who enflame their

their blood into fevers, or derive putrefaction into their bones, for the momentary gratification of a ſhameful appetite; and are ſo hot in the purſuit of a baſe pleaſure, that they leap after it even into the jaws of an untimely grave: Let us, I ſay, paſs by thoſe innumerable, unhappy victims of intemperance, and debauchery, who ſquander their money upon panders and harlots, and have as little regard for their health, as for their fortune and reputation; and let us conſider the caſe of thoſe good-natured, decent perſons, who profeſs to have a real value for both.

Upon the principle laid down in the laſt argument, may I not aſk, What love have theſe for their immortal part, their *true ſelf?* What do they do for their ſouls? Or rather what do they not leave undone? And who can ſhew leſs concern for their greateſt intereſt than they?

Alas! in ſpiritual matters, the wiſeſt of them ſeem on a level with the moſt fooliſh. They anxiouſly ſecure their title to a few poſſeſſions in this tranſitory world, out of which the ſtream of time carries them with unabated impetuoſity; while they remain * ſtupidly thoughtleſs of their portion in the unchangeable

* Time flies, death urges, knells call, heaven invites,
Hell threatens; all exerts; in effort all;
More than creation labours! labours more!
And is there in creation, what, amidſt
This tumult univerſal, wing'd diſpatch,
And ardent energy, ſupinely yawns?
Man ſleeps; and *man* alone; and *man*, whoſe fate,
Fate irreverſible, intire, extreme,

unchangeable world, into which they are juſt going to launch: They take particular notice of every trivial incident in life, every idle report raiſed in their neighbourhood, and ſupinely overlook the great realities of death and judgment, hell and heaven.

You ſee them perpetually contriving how to preſerve, indulge, and adorn their dying bodies; and daily neglecting the ſafety, welfare, and ornament of their immortal ſouls. So great is their folly, that earthly toys make them ſlight heavenly thrones! So wilful their ſelf-deception, that a point of time ‡ hides from them a boundleſs eternity! So perverted is their moral taſte, that they nauſeate the word of truth, the precious food of ſouls, and greedily run upon the tempter's hook, if it is but made of ſolid gold, or gilt over with the ſpecious appearance of honour, or only baited with the proſpect of a favourite

Endleſs, hair-hung, breeze-ſhaken, o'er the gulph
A moment trembles; drops! and *man*, for whom
All elſe is in alarm; *man*, the ſole cauſe
Of this ſurrounding ſtorm! and yet he ſleeps,
As the ſtorm rock'd to reſt. YOUNG.

‡ And is it in the flight of threeſcore years
To puſh eternity from human thought,
And bury ſouls immortal in the duſt?
A ſoul immortal ſpending all her fires,
Waſting her ſtrength in ſtrenuous idleneſs;
Thrown into tumult, raptur'd, or alarm'd,
At ought this ſcene can threaten, or indulge,
Reſembles Ocean into tempeſt wrought
To waft a feather, or to drown a fly. YOUNG.

vourite diverſion. And whilſt, by uneaſy fretful tempers, they too often impair their bodily health; by exorbitant affections and pungent cares, they frequently break their hearts, or pierce themſelves through with many ſorrows.

Does ſuch a conduct deſerve the name of well-ordered *ſelf-love*, or prepoſterous *ſelf-hatred?* O man, ſinful man, how totally art thou depraved, if thou art not only thy own moſt dangerous enemy, but often thy moſt cruel tormenter!

XX. ARGUMENT.

This depravity is productive of the moſt deteſtable brood. When it has ſuppreſſed the love of God, perverted the love of our neighbour, and vitiated ſelf-love; it ſoon gives birth to a variety of execrable tempers, and dire affections, which ſhould have no place but in the breaſts of fiends, no outbreaking but in the chambers of hell.

If you aſk their name: I anſwer——*Pride*, that odious vice, which feeds on the praiſes it ſlyly procures, lives by the applauſe it has meanly courted, and is equally ſtabb'd by the reproof of a friend, and the ſneer of a foe.——*The ſpirit of independance*, which cannot bear controul, is galled by the eaſieſt yoke, gnaws the ſlender cords of juſt authority, as if they were the heavy chains of tyrannical power; nor ever ceaſes ſtruggling till they break, and he can ſay: "Now I am my own maſter."——*Ambition* and *Vanity*, which, like Proteus, take a thouſand

ſand ſhapes, and wind a thouſand ways, to climb up to the high ſeat of power, ſhine on the tottering ſtage of honour, wear the golden badge of fortune, glitter in the gaudy pomp of dreſs, and draw by diſtinguiſhing appearances, the admiration of a gaping multitude. —— *Sloth*, which unnerves the ſoul, infeebles the body, and makes the whole man deaf to the calls of duty, loath to ſet about his buſineſs, (even when want, fear, or ſhame, drives him to it) ready to poſtpone or omit it upon any pretence, and willing to give up even the intereſts of ſociety, virtue and religion, ſo he may ſaunter undiſturbed, doze the time away in ſtupid inactivity, or enjoy himſelf in that daſtardly indolence, which paſſes in the world for quietneſs and good-nature. — *Envy*, that looks with an evil eye at the good things our competitors enjoy, takes a ſecret pleaſure in their misfortunes, under various pretexts expoſes their faults, ſlyly tries to add to our reputation what it detracts from theirs, and ſtings our heart when they eclipſe us by their greater ſucceſs, or ſuperior excellencies. —— *Covetouſneſs*, which is always diſſatisfied with its portion, watches it with tormenting fears, increaſes it by every ſordid mean, and turning its own executioner, juſtly pines for want over the treaſure, it madly ſaves for a prodigal heir. —— *Impatience*, which frets at every thing, finds fault with every perſon, and madly tears herſelf under the diſtreſſing ſenſe of a preſent evil, or the anxious expectation of an abſent good. —— *Wrath*, which diſtorts our faces, racks our breaſts, alarms

our houſholds, threatens, curſes, ſtamps and ſtorms even upon imaginary or trifling provocations.—— *Jealouſy*, that through a fatal ſkill in diabolical optics, ſees contempt in all the words of a favourite friend, diſcovers infidelity in all his actions, lives upon the wicked ſuſpicions it begets, and turns the ſweets of the mildeſt paſſion into wormwood and gall. —*Idolatrous love*, which preys upon the ſpirits, conſumes the fleſh, tears the throbbing heart, and when it is diſappointed, frequently forces its wretched ſlaves to lay violent hands upon themſelves.—*Hatred* of our fellow-creatures, which keeps us void of tender benevolence, a chief ingredient in the bliſs of angels; and fills us with ſome of the moſt unhappy ſenſations belonging to accurſed ſpirits. — *Malice*, which takes an unnatural, helliſh pleaſure in teazing beaſts, and hurting men in their perſons, properties, or reputation.—And the offspring of malice, *Revenge*, † who always thirſts after miſchief or blood; and ſhares the only delight of devils, when he can repay a real or fancied injury ſeven-fold.— *Hypocriſy*, who borrows the cloke of religion; bids her

† Man hard of heart to man! Of horrid things
Moſt horrid! Midſt ſtupendous, highly ſtrange!
Yet oft his courteſies are ſmoother wrongs;
Pride brandiſhes the favours he confers,
And contumelious his humanity:
What then his vengeance? Hear it not, ye ſtars!
And thou pale moon! turn paler at the ſound,
Man is to man the ſoreſt, ſureſt ill.——
Heav'n's Sov'reign ſaves all beings but Himſelf,
That hideous ſight, a naked human heart. YOUNG.

her flexible muſcles imitate vital piety; attends at the ſacred altars, to make a ſhow of her fictitious devotion; there raiſes her affected zeal, in proportion to the number of the ſpectators; calls upon God to get the praiſe of man; and lifts up adulterous eyes and thieviſh hands to heaven, to procure herſelf the good things of earth.——And hypocriſy's ſiſter, narrow-hearted *Bigotry*, who puſhes from her civility and good-nature, ſtops her ears againſt arguments and entreaties; calls *huguenets*, *infidels*, *papiſts*, or *heretics*, all who do not directly ſubſcribe to her abſurd or impious creeds; dogs them with a malignant eye; throws ſtones or dirt at them about an empty ceremony, or an indifferent opinion; and, at laſt, if ſhe can, ſets churches or kingdoms on fire, about a turban, a ſurplice, or a cowl.—*Perfidiouſneſs*, who puts on the looks of true benevolence, ſpeaks the language of the warmeſt affection; with ſolemn proteſtations invites men to depend on her ſincerity, while ſhe lays a deep plot for their ſudden deſtruction; and with repeated oaths beſeeches heaven to be witneſs of her artleſs innocence, while ſhe moves the center of hell to accompliſh her dire deſigns. The fatal hour is come; her ſtratagem has ſucceeded; and ſhe now kiſſes and betrays, drinks health and poiſons; offers a friendly embrace, and gives a deadly ſtab.—*Deſpair*, who ſcorns to be beholden to mercy, gives the lie to all the declarations iſſued from the throne of grace, obſtinately turns his wild eyes from the great, expiatory ſacrifice; and, at laſt, impatient to drink

the cup of trembling, wildly looks for ſome weapon to deſtroy himſelf. — *Diſtraction*, begotten by the ſhocking mixture of two, or more of theſe infernal paſſions raiſed to the higheſt degrees of extravagance: *Diſtraction*, that wrings her hands, tears her diſhevell'd hair, fixes her ghaſtly eyes, turns her ſwimming brains, quenches the laſt ſpark of reaſon; and, like a fierce tyger, muſt at laſt be chained by the hand of caution, and confined with iron-bars in her dreary dwelling.

And, to cloſe the diſmal train, *Self-murder*, who always points wretched mortals to ponds and rivers, or preſents them with cords, razors, piſtols, daggers, and poiſon, and perpetually urges them to the choice of one of them. "You are guilty, miſerable creatures, whiſpers he: The ſun of proſperity is for ever ſet, the deepeſt night of diſtreſs is come upon you: You are in a hell of woe: The hell prepared for Satan, cannot be worſe than that which you feel, but it may be more tolerable: Take this, and boldly force your paſſage out of the curſed ſtate in which you groan." He perſuades, and his deſperate victims, tired of the company of their fellow-mortals, fly for refuge to that of devils; they ſhut their eyes; and, horrible to ſay! but how much more horrible to do! deliberately venture from one hell into another to ſeek eaſe; or, to ſpeak with more truth, leap with all the miſeries of a known hell, into all the horrors of one which is unknown.

And are your hearts, O ye ſons of men, the favour-

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ite feats of this infernal crew? Then ſhame on the wretch that made the firſt panegyric on the dignity of human nature! He proved my point: He began in *Pride*, and ended in *Diſtraction*.

Deteſtable as theſe vices and tempers are, where is the natural man, that is always free from them? Where is even the child ten years old, who never felt moſt of theſe vipers, upon ſome occaſion or other, ſhooting their venom through his lips, darting their baleful influence through his eyes, or at leaſt ſtirring and hiſſing in his diſturbed breaſt? If any one never felt them, he may be pronounced more than mortal: But if he has, his own experience furniſhes him with a ſenſible demonſtration, that he is a fallen ſpirit, infected with the poiſon that rages in the devil himſelf.

XXI. ARGUMENT.

Bad roots, which vigorouſly ſhoot in the ſpring, will naturally produce their dangerous fruit in ſummer. We may therefore go one ſtep further, and aſk, Where is the man thirty years old, whoſe depravity has not broke out into the greateſt variety of ſinful acts? Among the perſons of that age, who never were eſteemed worſe than their neighbours, ſhall we find a *Forehead* that never betrayed daring inſolence?—A *Cheek*, that never indicated concealed guilt by an involuntary bluſh, or unnatural paleneſs?—A *Neck*, that never was ſtretched out in pride and vain confidence?—An *Eye*, that never caſt a diſ-

dainful, malignant, or wanton look?—An *Ear*, that an evil curioſity never opened to frothy, looſe, or defaming diſcourſe?—A *Tongue*, that never was tainted with unedifying, falſe, indecent, or uncharitable language? — A *Palate*, that never became the ſeat of luxurious indulgence? — A *Throat*, that never was the channel of exceſs?—A *Stomach*, that never felt the oppreſſive load of abuſed mercies?—*Hands*, that never plucked, or touched the forbidden fruit of pleaſing ſin?—*Feet*, that never once moved in the broad, downward road of iniquity?—And a *Boſom*, that never heaved under the dreadful workings of ſome exorbitant paſſion? Where, in ſhort, is there a *Face* ever ſo diſagreeable, that never was the object of ſelf-worſhip in a glaſs? And where a *Body*, however deformed, that never was ſet up as a favourite idol, by the fallen ſpirit that inhabits it?

If iniquity thus works by all the powers, and breaks out through all the parts, of the human body; we may conclude by woful experience, not only that the plague of ſin is begun, but that it rages with univerſal fury; and to uſe again the evangelical prophet's words, that *from the ſole of the foot, even to the head* of the natural man, *there is no* ſpiritual *ſoundneſs* in him, *but wounds, and bruiſes, and putrefying ſores*.

XXII.

XXII. ARGUMENT.

What can be ſaid of each individual, may, with the ſame propriety, be affirmed of all the different nations of the earth. Let an impartial judge take four unconverted men, or children, from the four parts of the world: Let him examine their actions, and trace them back to their ſpring; and, if he makes ſome allowance for the accidental difference of their climate, conſtitution, taſte, and education; he will ſoon find their diſpoſition as equally *earthly, ſenſual*, and *deviliſh*, as if they had all been caſt in the ſame mould. Yes, as oak-trees are oaks all the world over, though by particular circumſtances ſome grow taller and harder, and ſome more knotted and crooked than others: So all unregenerate men reſemble one another; for all are proud, ſelf-willed, impenitent, and *lovers of pleaſure, more than lovers of God.*

Do not ſloth, gluttony, drunkenneſs, and uncleanneſs; cheating, defrauding, ſtealing, and oppreſſion; lying, perjury, treachery, and cruelty; ſtalk openly, or lurk ſecretly every where? Are not all theſe vices predominant among black and white people, among ſavage and civilized nations, among Turks and Jews, Heathens and Chriſtians? Whether they live on the banks of the Ganges or the Thames, the Miſiſſippi or the Seine? Whether they ſtarve in the ſnows of Lapland, or burn in the ſands of Guinea?

O Sin,

O Sin, thou fatal peſt, thou ſoul-deſtroying plague, would to God thy fixed abode were *only* in the Levant! and that, like the external peſtilence, thou wert chiefly confined to the Turkiſh dominions! But alas! the groſs immorality and prophaneneſs, the various crimes and villainies, the deſperate impiety and wild blaſphemy, under which every kingdom and city have groaned, and ſtill continue to do night and day, over the face of the whole earth, are black ſpots ſo ſimilar, and ſymptoms ſo equally terrible, that we are obliged to confeſs, they muſt have a common internal principle; which can be no other than a bad habit of ſoul; a fallen, corrupted nature. Yes, the univerſality and equality of the effects, ſhew to an unprejudiced mind, that the cauſe is univerſal, and equally interwoven with that nature, which is common to all nations, and remains the ſame in all countries and ages.

FIVE OBJECTIONS.

I. If the ſelf-righteous moraliſt anſwers, that "ſin and wickedneſs are not ſo univerſal as this argument ſuppoſes:" I reply, that the more we are acquainted with ourſelves, with the hiſtory of the dead, and ſecret tranſactions of the living; the more we are convinced, that, if all are not guilty of *outward* enormities, all are deeply tainted with *ſpiritual* wickedneſs.

Even thoſe excellent perſons who, like Jeremiah, have been in part *ſanctified before they came forth out of*

of the womb, can from ſad experience confeſs with him, that *The heart is deceitful above all things*, and ſay with David, *My heart ſheweth me the wickedneſs of the ungodly.*

Thouſands indeed boaſt of the goodneſs of their hearts: They flatter themſelves that to be righteous, it is enough to avoid the groſs acts of intemperance and injuſtice: With the Phariſees they ſhut their eyes againſt the deſtructive nature of the love of the world, the thirſt of praiſe, the fear of men, the love of eaſe, ſloth, ſenſuality, indevotion, ſelf-righteouſneſs, diſcontent, impatience, ſelfiſhneſs, carnal ſecurity, unbelief, hardneſs of heart, and a thouſand other ſpiritual evils. Full of ſelf-ignorance, like Peter, they imagine there is no combuſtible matter of wickedneſs in their breaſts, becauſe they are not actually fired by the ſpark of a ſuitable temptation. And when they hear what their corrupt nature may one day prompt them to, they cry out with Hazael, *Am I a dog, that I ſhould do this thing?* Nevertheleſs by and by they do it, if not outwardly as he did, at leaſt in their vain thoughts by day, or wicked lewd imaginations by night. So true is the wiſe man's ſaying! *He that truſteth his own heart is a fool.*

II. "If hiſtorians give us frequent accounts of "the notorious wickedneſs of mankind, (ſay the "advocates for human excellence) it is becauſe "private virtue is not the ſubject of hiſtory; and "to judge of the moral rectitude of the world by "the

" the corruption of courts, is as abſurd as to eſti-
" mate the health of a people from an infirmary."

And is private vice any more the ſubject of hiſtory than private virtue? If it were, what folios would contain the fulſome and black accounts of all the lies and ſcandal, the ſecret grudges and open quarrels, the filthy talking and malicious jeſting, the unkind or unjuſt behaviour, the groſs or refined intemperance, which deluge both town and country?

Suppoſe the annals of any one numerous family were publiſhed, how many volumes might be filled with the detail of the undue fondneſs, or forbidding coldneſs; the variance, animoſity, and ſtrife, which break out between huſbands and wives, parents and children, brothers and ſiſters, maſters and domeſtics, upper and lower ſervants, &c.! What ridiculous, impertinent ſcenes would be opened to public view! What fretfulneſs, diſſimulation, envy, jealouſy, tale-bearing, deceit! What concealed ſuſpicions, aggravated charges, falſe accuſations, underhand dealings, imaginary provocations, glaring partiality, inſolent behaviour, loud paſſions!

Was even the beſt moraliſt to write the memoirs of his own heart, and give the public a minute account of all his impertinent thoughts, and wild imaginations; how many paragraphs would make him bluſh! How many pages, by preſenting the aſtoniſhed reader with a blank or a blot, would demonſtrate the truth of St. Paul's aſſertion, *They*

are

are all gone out of the way, there is none that doeth good, none but ſpoils his beſt works by a mixture of eſſential evil! Far then from finding * "thoſe "vaſtly ſuperior numbers, who in ſafe obſcurity "are virtuouſly and innocently employed," we may *every where* ſee the truth of the confeſſion, which our objectors make in the church, "There is no "health in us."

I ſay *every where*, for is cabal confined to the court, any more than lewdneſs to the army, and prophaneneſs to the navy? Does not the ſame ſpirit of ſelf-intereſt and intrigue which influences the choice of miniſters of ſtate, preſide alſo at the election of members of parliament, mayors of corporate towns, burgeſſes of boroughs, and petty-officers in a country-pariſh? We may then, (notwithſtanding the unfortunate compariſon, on which this objection is founded) conclude without abſurdity, that, as all men, ſooner or later, by pain, ſickneſs, and death, evidence their natural weakneſs and mortality; whether they live in *infirmaries*, palaces, or cottages: So all men, ſooner or later, by their thoughts, words and actions, demonſtrate their natural corruption; whether they crowd the jail-yard, the drawing-room, or the obſcure green of a country village.

III. The ſame objectors will probably reply: "If corruption is univerſal, it cannot be ſaid to be equal;

* See the note [mark'd ‖] p. 81.

equal; for numbers lead a very harmleſs, and not a few a very uſeful life."

To this I anſwer, that all have naturally *an evil heart of unbelief*, forgetful of, and *departing from the living God*. In this reſpect, *there is no difference, all the world is guilty before God*. But, thanks be to the Father of mercies, all do not remain ſo. Many cheriſh the ſeed of ſupernatural grace, which we have from the Redeemer; they bow to his ſcepter, become *new creatures, depart from iniquity, and are zealous of good works*. And the ſame gracious power, that has renewed them, is at work upon thouſands more; hourly reſtraining them from much evil, and daily exciting them to many uſeful actions.

With reſpect to the harmleſſneſs, for which ſome unrenewed perſons are remarkable, it cannot ſpring from a better nature than that of their fellow-mortals; for the nature of all *men*, like that of all *wolves*, is the ſame throughout the whole ſpecies. It muſt then be owing to the reſtraining grace of God, or to a happier conſtitution, a ſtricter education, a deeper ſenſe of decency, or a greater regard for their character: perhaps only to the fear of conſequences, and to the want of natural boldneſs, or of a ſuitable temptation and fair opportunity to ſin. Nor are there few, who paſs for temperate, merely becauſe the diabolical pride lurking in their heart, ſcorns to ſtoop ſo low, as to indulge their beaſtly appetites: While others have the undeſerved reputation of good-natured, becauſe they find more delight in quietly gratifying their ſheepiſh indolence or brutal deſires,

deſires, than in yielding to the uneaſy, boiſterous tempers, which they have in common with devils.

As to the virtues by which ſome of the unconverted diſtinguiſh themſelves from others, they either ſpring from God's preventing grace, or are only vices in diſguiſe. The love of praiſe, the deſire of honour, and the thirſt of gold, excite thouſands to laudable deſigns, and uſeful actions. Wicked men, ſet on work by theſe powerful ſprings, do lying wonders in the moral world, as the magicians did in the land of Egypt. They counterfeit divine grace, and for a time ſeem even to outdo believers themſelves. Hence it is, that we frequently ſee the indolent induſtrious, the coward brave, the covetous charitable, the phariſee religious, the magdalen modeſt, and the daſtardly ſlave of his luſts a bold aſſerter of public liberty. But the ſearcher of hearts is not deceived by fair appearances: he judges of their actions according to the motives whence they ſpring, and the ends for which they are performed: *You are*, ſays he to all theſe ſeemingly virtuous ſinners, *like whited ſepulchres, which indeed appear beautiful outwardly; but within are full of dead men's bones, and of all uncleanneſs.*

Were I to deſcribe theſe ſaints of the world by a compariſon, I would ſay, that ſome of them reſemble perſons, who artfully conceal their ulcers, under the moſt agreeable appearance of cleanlineſs and health. Many that admire their faces and looks, little ſuſpect what a putrid, virulent fluid runs out of their *ſecret* ſores. Others of them, whoſe hypo-

criſy is not of ſo groſs a kind, are like perſons infected with a mortal diſeaſe, who though the maſs of their blood is tainted, and ſome noble part attacked, ſtill walk about, do buſineſs, and look as freſh-coloured as if they were the picture of health. Ye ſons of Æſculapius, who, without feeling their pulſe, and carefully weighing every ſymptom, pronounce them very well upon their look alone, do ye not blunder in phyſic, juſt as my objectors do in divinity?

IV. But ſtill they urge, that "It is wrong to father our ſinfulneſs upon a pretended natural depravity, when it may be entirely owing to the force of ill example, the influence of a bad education, or the ſtrong ferments of youthful blood."

All theſe, I reply, like rich ſoil and rank manure, cauſe original corruption to ſhoot the higher, but do not form its pernicious ſeeds. That theſe ſeeds lurk within the heart, before they are forced up by the heat of temptation, appears indubitable, if we conſider, (1.) That all children, on particular occaſions, manifeſt ſome early inclination to thoſe ſins, which the feebleneſs of their bodily organs, and the want of proper ferments in their blood do not permit them to commit: (2.) That infants betray envy, ill-humour, impatience, ſelfiſhneſs, anger, and obſtinacy, even before they can take particular notice of ill examples, and underſtand bad counſels: And (3.) That though uncleanneſs, fornication, and adultery, on account of the ſhame and danger attending

tending them, are committed with ſo much ſecrecy, that the *examples* of them are ſeldom, if ever, given in public; they are nevertheleſs ſome of the crimes which are moſt univerſally or eagerly committed.

Beſides, if we were not more inclined to vice than virtue, good examples would be as common, and have as much force, as bad ones. Therefore, the generality of bad examples cannot ariſe but from the general ſinfulneſs of man; and to account for this general ſinfulneſs by the generality of bad examples, is *begging* the queſtion, and not *proving* the point.

Add to this, that as weeds, ſince the curſe, grow even in fields ſown with the beſt wheat; ſo vice, ſince the fall, grows in the midſt of the beſt examples, and the moſt excellent education: Witneſs the barbarous crimes committed by pious Jacob's children, and penitent Adam's eldeſt ſon.

V. "But if Cain ſinned, ſay our objectors, and all mankind ſin alſo, it is no more than Adam himſelf once did by his own free choice, though he was created as exempt from original depravity as an angel. What need is there then to ſuppoſe, that he communicated to his poſterity an inbred proneneſs to ſin?"

To this I reply: It is not one accident or ſingle event, but a continual repetition of the ſame event, that proves a proneneſs. If a man, who is perfectly in his ſenſes, by ſome unforeſeen accident falls into a fit of madneſs, we may account for his

misfortune from that accident; and no certain judgment can be formed of the bodily habit of his family. But if all his children, through an hundred generations, are not only ſubject to the ſame mad fits, but alſo die in conſequence of them, in all ſorts of climates, and under all ſorts of phyſicians; common ſenſe will not allow us to doubt, that it is *now* a family diſorder, incurable by human art. The man is Adam, the family mankind, and the madneſs ſin. Reader, you are deſired to make the application.

XXIII. ARGUMENT.

"But all are not employed in ſin and wickedneſs, for many go through a conſtant round of *innocent diverſions*; and theſe, at leaſt, muſt be *innocent* and *happy*."— Let us then conſider the amuſements of mankind: Or rather, without ſtopping to look at the wiſe dance of the Iſraelites round the golden calf, and the modeſt, ſober, and humane diverſions of the Heathens, in the feſtivals of their lewd, drunken, and bloody gods; let us only ſee, how far *our own* pleaſures demonſtrate the *innocence* and *happineſs* of mankind.

How exceſſively fooliſh are the plays of children! How full of miſchief and cruelty the ſports of boys! How vain, foppiſh, and frothy the joys of young people! And how much below the dignity of upright, pure creatures, the ſnares that perſons of different ſexes perpetually lay for each other! When they

they are together, is not this their favourite amuſement, till they are deſervedly caught in the net, which they imprudently ſpread? But ſee them aſunder.

Here, a circle of idle women, ſupping a decoction of Indian herbs, talk or laugh all together, like ſo many chirping birds or chattering monkies, and, ſcandal excepted, every way to as good purpoſe.—And there, a club of graver men blow, by the hour, clouds of ſtinking ſmoke out of their mouth, or waſh it down their throat with repeated draughts of intoxicating liquors. The ſtrong fumes have already reached their heads; and while ſome ſtagger home, others triumphantly keep the field of exceſs; though one is already ſtamped with the heavineſs of the ox, another worked up to the fierceneſs and roar of the lion, and a third brought down to the filthineſs of the vomiting dog.

Leave them at their *manly* ſport, to follow thoſe muſical ſounds, mixed with a noiſe of ſtamping; and you will find others profuſely perſpiring, and violently fatiguing themſelves, in ſkipping up and down a room for a whole night, and ridiculouſly turning their backs and faces to each other an hundred different ways. Would not a man of ſenſe prefer running ten miles upon an *uſeful* errand, to this uſeleſs manner of loſing his reſt, heating his blood, exhauſting his ſpirits, unfitting himſelf for the duties of the following day, and laying the foundation of a putrid fever or a conſumption, by breathing the midnight air corrupted by clouds of

duſt, by the unwholeſom fumes of candles, and by the more pernicious ſteam, that iſſues from the body of many perſons, who uſe a ſtrong exerciſe in a confined place.

In the next room indeed they are more quiet, but are they more rationally employed? Why do they ſo earneſtly rattle thoſe ivory cubes; and ſo anxiouſly ſtudy thoſe packs of looſe and ſpotted leaves? Is happineſs graven upon the one, or ſtamped upon the other? Anſwer, ye Gameſters, who curſe your ſtars, as ye go home with an empty purſe and a heart full of rage.

"We hope there is no harm in taking an innocent game at cards, reply a ridiculous party of ſuperannuated ladies; gain is not our aim, we only play to kill time." You are not then ſo well employed as the fooliſh Heathen Emperor, who amuſed himſelf in killing troubleſome flies and weariſome time together. The delight of rational creatures, much more of Chriſtians on the brink of the grave, is to redeem, improve, and ſolidly enjoy time; but yours alas! conſiſts in the bare, irreparable *loſs* of that invaluable treaſure. Oh, what account will you give of the ſouls you neglect, and the talents you bury!

And ſhall we kill each day? If trifling kill,
Sure vice muſt butcher: Oh! What heaps of ſlain
Call out for vengeance on us! Time deſtroy'd
Is ſuicide, where more than blood is ſpilt.

YOUNG.

And

And are *public* diverſions better evidences of our innocence and happineſs? Let reaſon decide. In cities, ſome are laviſh of the gold, which ſhould be laid by for the payment of their debts, or the relief of the poor, to buy an opportunity of acting under a maſk an impertinent, or immodeſt part without a a bluſh: and others are guilty of the ſame injuſtice or prodigality, that they may be entitled to the honour of waiting upon a company of idle buffoons, and ſeeing them act what would make a modeſt woman bluſh, or hearing them ſpeak what perſons of true piety, or pure morals, would gladly pay them never to utter.

Are *country* amuſements more rational and innocent? What ſhall we ſay of thoſe chriſtian, or rather heatheniſh feſtivals called *Wakes*, annually kept in honour of the Saint to whom the pariſh-church was formerly dedicated? Are they not celebrated with the idleneſs, vanity, and debauchery of the Floralia; with the noiſe, riots, and frantic mirth of the Bacchanals; rather than with the decent ſolemnity, pious chearfulneſs, and ſtrict temperance, which characteriſe the religion of the holy Jeſus?

The aſſizes are held, the Judge paſſes an awful ſentence of tranſportation or death upon guilty wretches who ſtand pale and trembling before his tribunal; and twenty couple of gay gentlemen and ladies, as if they rejoiced in the infamy and deſtruction of their fellow-mortals, hire on the occaſion a band of muſicians, and dance all night, perhaps

perhaps in the very apartment, where the diſtracted victims of juſtice a few hours before wrung their hands, and rattled their irons.

The *Races* are adverti ſed, all the country is in motion, neither buſineſs, rain, nor ſtorm, can prevent thouſands from running for miles, and ſometimes through the worſt of roads, to feaſt their eyes upon the danger of their fellow-creatures, and divert themſelves with the miſery of the moſt uſeful animals. Daring mortals hazard their necks upon ſwift courſers, which are tortured by the ſevereſt laſhes of the whip, and inceſſant pricks or tearing gaſhes of the ſpur, that they may exert their utmoſt force, ſtrain every nerve, and make continued efforts even beyond the powers of nature: Whence (to ſay nothing of fatal accidents, which yet alas! too frequently happen) they ſometimes pant away their wretched lives in a bath of ſweat and blood; and all this, that they may afford a barbarous pleaſure to their idle, wanton, and barbarous beholders.

In one place the inhuman ſport is afforded by an unhappy bird, fixed at ſome diſtance, that the ſons of cruelty may long exerciſe their mercileſs ſkill, in its lingering and painful deſtruction: Or by two of them trained up, and high-fed for the battle. The hour fixed for the obſtinate engagement is come; and as if it was not enough that they ſhould pick each other's eyes out, with the ſtrong bills, that nature has given them; human malice, or rather diabolical cruelty, comes to the aſſiſtance of their native

tive fierceneſs. Silver ſpurs, or ſteel talons, ſharper than thoſe of the eagle, are barbarouſly faſtened to their feet; thus armed they are excited to leap at each other, and in an hundred repeated onſets to tear their feathers and fleſh, as if they were contending vultures; and if at laſt one blinded, covered with blood and wounds, and unable to ſtand any longer the metallic claws of his antagoniſt, enters into the agonies of death; the numerous ring of ſtamping, clapping, ſhouting, eagerly betting, or horridly curſing ſpectators, is as highly delighted, as if the tortured, dying creature, was the common enemy of mankind.

In another place, a multitude of ſpectators is delightfully entertained by two brawny men, who unmercifully knock one another down, as if they were oxen appointed for the ſlaughter, and continue the ſavage play, till one, with his fleſh bruiſed and his bones ſhattered, bleeding, and gaſping as in the pangs of death, yields to his antagoniſt, and thus puts an end to the ſhocking ſport.

But it is perhaps a different ſpectacle, that recommends itſelf to the bloody taſte of our baptized Heathens. Fierce dogs are excited by fiercer men, with fury to faſten upon the noſe, or tear out the eyes, of a poor confined animal, which pierces the ſky with his painful and lamentable bellowings, enough to force compaſſion from the heart of barbarians, not totally loſt to all ſenſe of humanity: whilſt in the mean time the ſurrounding, ſavage mob, rends the very heavens with the moſt horrid imprecations,

imprecations, and repeated ſhouts of applauding joy; ſporting themſelves with that very miſery, which human nature (were it not deplorably corrupted) would teach them to alleviate.†

Theſe are thy favourite amuſements, O England, thou center of the civilized world, where reformed chriſtianity, deep-thinking wiſdom, and polite learning, with all its refinements, have fixed their abode! But, in the name of common ſenſe, how can we clear them from the imputation of abſurdity, folly, and madneſs? And by what means can they be reconciled, I will not ſay to the religion of the meek Jeſus, but to the philoſophy of a Plato, or calm reaſon of any thinking man? How perverted muſt he the taſte, how irrational and cruel the diverſions

† 'I ever thought, ſays Judge Hale, in his Contemplations, 'that there is a certain degree of Juſtice due from man to the 'creatures, as from man to man; and that an exceſſive uſe of 'the Creature's labour is an injuſtice, for which he muſt account. 'I have therefore always eſteemed it as a part of my duty, and 'it has been always my practice to be merciful to my beaſts; 'and upon the ſame account I have declined any cruelty to any 'of thy creatures, and, as much as I might, prevented it in 'others as a tyranny. I have abhorred thoſe ſports that conſiſt in 'the torturing of thy creatures; and if any noxious creature muſt 'be deſtroyed, or creatures for food muſt be taken, it has been 'my practice to do it in the manner that may be with the leaſt 'torture or cruelty to the creature; ever remembering, that 'though God has given us a dominion over his creatures, yet it 'is under a law of juſtice, prudence, and moderation; otherwiſe 'we ſhould become *tyrants* and not *Lords* over God's creatures; 'and therefore thoſe things of this nature which others have 'practiſed as recreations, I have *avoided as ſins*.'

verſions of barbarians, in other parts of the globe! And how applicable to all, the wiſe man's obſervation! *Fooliſhneſs is bound up in the heart of a child, and madneſs in the breaſts of the ſons of men.*

XXIV. ARGUMENT.

The total corruption of our nature appears, not only in the inclination of mankind to purſue irrational, and cruel amuſements; but in their general propenſity to commit the moſt *unprofitable*, *ridiculous*, *inhuman*, *impious*, and *diabolical* ſins.

1*ſt*. The moſt *unprofitable*: For inſtance, that of ſporting in prophane oaths and curſes with the tremendous name of the Supreme Being. *Becauſe of ſwearing the land mourneth*, ſaid a Prophet thouſands of years ago; and what land even in chriſtendom, yea what pariſh in this reformed iſland mourns not, or ought not to mourn, for the ſame provoking crime? —a crime, which is the helliſh offspring of practical atheiſm, and heatheniſh inſolence — a crime, that brings neither profit, honour, nor pleaſure to the prophane wretch who commits it — a crime, for which he may be put to open ſhame, forced to appear before a magiſtrate, and ſent for ten days to the houſe of correction, unleſs he pays an ignominious fine; and what is more awful ſtill—a crime, which, if perſiſted in, will one day cauſe him to gnaw his impious tongue in the ſevereſt torments. Surely man, who drinks this inſipid, and yet deſtructive iniquity like water, muſt have his moral taſte

taſte ſtrangely vitiated, not to ſay, diabolically perverted.

2*dly*. The moſt *ridiculous* ſins. In what country, town, or village do not women betray their ſilly vanity? Is it not the ſame fooliſh diſpoſition of heart, which makes them bore their ears in Europe, and ſlit their noſes in America, that they may unnaturally graft in their fleſh pieces of glaſs, ſhining pebbles, glittering gold, or trinkets of meaner metal? And when female Hottentots fancy they add to the importance of their filthy perſon, by ſome yards of the bloody inteſtines of a beaſt, twiſted round their arms or necks, do they not evidence the very ſpirit of the Ladies in our hemiſphere, who too often meaſure their dignity by the yards of coloured ſilk bands, with which they crown themſelves, and turn the grave matron into a pitiful may-queen?

3*dly*. The moſt *inhuman* ſins. "An hundred thouſand mad animals, whoſe heads are covered with hats, ſays Voltaire, advance to kill, or to be killed by, the like number of their fellow-mortals covered with turbans. By this ſtrange procedure they want, at beſt, to decide whether a tract of land, to which none of them all lays any claim, ſhall belong to a certain man whom they call Sultan, or to another whom they name Cæſar, neither of whom ever ſaw, or will ſee the ſpot ſo furiouſly contended for: And very few of thoſe creatures, who thus mutually butcher one another, ever beheld the animal for whom they cut each others throats. From time immemorial

immemorial this has been the way of mankind almoſt over all the earth. What an exceſs of madneſs is this! And how deſervedly might a ſuperior Being cruſh to atoms this earthly ball, the bloody neſt of ſuch ridiculous murderers!"

The ſame author makes elſewhere the following reflections, on the ſame melancholy ſubject. "Famine, peſtilence, and war, are the three moſt famous ingredients of this lower world. The two firſt come from God, but the laſt, in which all three concur, comes from the imagination of princes or miniſters.—A king fancies, that he has a right to a diſtant province. He raiſes a multitude of men, who have nothing to do, and nothing to loſe; gives them a red coat and a laced hat, and makes them wheel to the right, wheel to the left, and march to glory. Five or ſix of theſe belligerant powers ſometimes engage together, three againſt three, or two againſt four: but whatever part they take, they all agree in one point, which is, to do their neighbour all poſſible miſchief. The moſt aſtoniſhing thing, belonging to their infernal undertaking, is, that every ring-leader of thoſe murderers, gets his colours conſecrated, and ſolemnly bleſſed in the name of God, before he marches up to the deſtruction of his fellow-creatures. If a chief warrior has had the good fortune of getting only two or three thouſand men ſlaughtered, he does not think it worth his while to thank God for it: But if ten thouſand have been deſtroyed by fire and ſword, and if (to complete his good fortune) ſome capital city has been

totally overthrown; a day of public thankſgiving, is appointed on the joyful occaſion. Is not that a fine art which carries ſuch deſolation through the earth: and, one year with another, deſtroys forty thouſand men, out of an hundred thouſand!"

4*thly*. The moſt *impious* ſins; for inſtance that of *idolatry*: "Before the coming of Chriſt, ſays a late Divine, all the polite and barbarous nations among the Heathens, plunged into it with equal blindneſs. And the Jews were ſo ſtrongly wedded to it, that God's miraculous interpoſition, both by dreadful judgments and aſtoniſhing mercies, could not for 800 years, reſtrain them from committing it in the groſſeſt manner."

Nor need we look at either Heathens or Jews, to ſee the proneneſs of mankind to that deteſtable crime; Chriſtians alone can prove the charge. To this day, the greateſt part of them pray to dead men and dead women; bow to images of ſtone, and croſſes of wood; and make, adore, and ſwallow down, the wafer-god: And thoſe, who pity them for this ridiculous idolatry, till converting grace interpoſes, daily *ſet up their idols in their hearts*, and, without going to the plain of Dura, ſacrifice all to the King's *golden* image.

And 5*thly*, The moſt *diabolical* ſin; *Perſecution*, that favourite offspring of *Satan transformed into an angel of light*. "*Perſecution*, that bloody, hypocritical monſter, which carries a bible, a liturgy, and a bundle of canons in one hand; with fire, faggots, and all the weapons invented by cruelty in the other;

other; and with ſanctified looks diſtreſſes, racks, or murders men, either becauſe they love God, or becauſe they cannot all think alike.

Time would fail to tell of thoſe, who, on religious accounts, have been ſtoned and ſawn aſunder by the Jews, caſt to the lions and burnt by the Heathens, ſtrangled and impal'd by the Mahometans, and butchered all manner of ways by the Chriſtians.

Yes, we muſt confeſs it, Chriſtian Rome hath glutted herſelf with the blood of martyrs, which Heatheniſh Rome had but comparatively taſted: And when Proteſtants fled from her bloody pale, they brought along with them too much of her bloody ſpirit. Prove the ſad aſſertion, poor Servetus: When Romiſh inquiſition had forced thee to fly to Geneva, what reception didſt thou meet with in that reformed city? Alas! the Papiſts had burned thee in effigy, the Proteſtants burned thee in reality, and Molock triumphed to ſee the two oppoſite parties, agree in offering him the human ſacrifice.

So univerſally reſtleſs is the ſpirit of perſecution, which inſpires the unrenewed part of mankind, that when people of the ſame religion have no outward oppoſer to tear, they bark at, bite, and devour one another. Is it not the ſame bitter zeal, that made the Phariſees and Sadducees among the Jews, and now makes the ſects of Ali and Omar among the Mahometans, thoſe of the Janſeniſts and Moliniſts among the Papiſts, and thoſe of the Calviniſts

aud Arminians among the Proteſtants, oppoſe each other with ſuch acrimony and virulence?

But let us look around us at home: When perſecuting Popery had almoſt expired in the fires, in which it burned our firſt church-men, how ſoon did thoſe who ſurvived them commence perſecutors of the Preſbyterians? When theſe, forced to fly to New-England for reſt, got there the ſtaff of power in their hand, did they not in their turn fall upon, and even hang the Quakers? And now that an act of toleration binds the monſter, and the laſh of pens conſecrated to the defence of our civil and religious liberties, makes him either afraid or aſhamed of roaring aloud for his prey; does he not ſhew, by his ſupercilious looks, malicious ſneers, and ſettled contempt of vital piety, what he would do, ſhould an opportunity offer? And does he not ſtill, under artful pretences, go to the utmoſt length of his chain, to wound the reputation of thoſe, whom he cannot devour, and inflict at leaſt † *academic death* upon thoſe whoſe perſon is happily ſecured from his rage?

O ye unconverted among mankind, if all theſe abominations every where break out upon you; what cages of unclean birds, what neſts ſwarming with cruel vipers, are your *deceitful and deſperately wicked hearts!*

XXV.

† See Pietas Oxonienſis.

XXV. ARGUMENT.

How dreadfully fallen is man, if he has not only a propenſity to commit the above-mentioned ſins, but to tranſgreſs the divine commands with a variety of ſhocking aggravations! Yes, mankind are prone to ſin:

I. *Immediately*, by a kind of evil inſtinct: As children, who peeviſhly ſtrike the very breaſt they ſuck; and betray the rage of their little hearts, by ſobbing and ſwelling, ſometimes till, by forcing their bowels out of their place, they bring a rupture upon themſelves; and frequently till they are black in the face, and almoſt ſuffocated.—II. *Deliberately*, as thoſe, who having life and death clearly ſet before them, wilfully, obſtinately chuſe the way that leads to certain deſtruction. — III. *Repeatedly*, witneſs liars, who, becauſe their crime coſts them but a breath, frequently commit it at every breath.—IV. *Continually*, as rakes, who would make their whole life one uninterrupted ſcene of debauchery, if their exhauſted ſtrength, or purſe, did not force them to intermit their lewd practices; though not without a promiſe to renew them again, at the firſt convenient opportunity.—V. *Treacherouſly*, as thoſe Chriſtians, who forget divine mercies, and their own repeated reſolutions, break through the ſolemn vows and promiſes made in their ſacraments, and, ſinning with an high hand *againſt their profeſſion*, perfidiouſly fly in the face of their conſcience, the

church, and their Saviour.—VI. *Daringly*, as thoſe who ſteal under the gallows, openly inſult their parents or their king, laugh at all laws human and divine, and put to defiance all, that are inveſted with power to ſee them executed. — VII. *Triumphantly*, as the vaſt number of thoſe, who glory in their ſhame, ſound aloud the trumpet of their own wickedneſs, and boaſt of their horrid, repeated debaucheries, as admirable, and praiſe-worthy deeds. —VIII. *Progreſſively*, till they have filled up the meaſure of their iniquities, as *individuals*; witneſs Judas, who from covetouſneſs, proceeded to hypocriſy, theft, treaſon, deſpair and ſelf-murder: Or, as a *nation*; witneſs the Jews, who after deſpiſing and killing their prophets, rejected the Son of God; affirmed he was *mad*; ſtigmatized him with the name of *Deceiver*; ſaid, he was *Beelzebub* himſelf; offered him all manner of indignities; bought his blood; prayed it might be on them, and their children; reſted not, till they had put the *Prince of Life* to the moſt ignominious death; and, horrible to ſay! made ſport with the groans, which rent the rocks around them, and threw the earth into convulſions under their feet. — IX. *Unnaturally*: (1.) By *aſtoniſhing barbarities*: As the women, who murder their own children; the Greeks and Romans, who expoſed them to be the living prey of wild beaſts: the ſavages, who knock their aged parents on the head; the Cannibals, who roaſt and eat their priſoners of war; and ſome revengeful people, who, to taſte all the ſweetneſs of their deviliſh paſſion,

have

have murdered their enemy, and eaten up his liver and heart. (2.) By the moſt *diabolical ſuperſtitions:* As the Iſraelites, who, when they had *learned the works of the Heathens, ſacrificed their ſons and their daughters to devils*; and by the horrible practices of witchcraft, endeavoured to raiſe, and deal with, infernal ſpirits: And (3.) by the moſt *prepoſterous gratifications of ſenſe:* Witneſs the inceſts * and rapes committed in this land; the infamous fires, which drew fire and brimſtone down from heaven upon accurſed cities; and the horrid luſts of the Canaanites, though alas! not confined to Canaan; which gave birth to the laws recorded, Lev. xviii. 7, 23. and xx. 16. ‡ Laws that are at once the diſgrace of mankind, and the proof of my aſſertion. — X. What is moſt aſtoniſhing of all, *by Apoſtacy:* As thoſe, who having *begun in the ſpirit*, and *taſted* the bitterneſs of repentance, *the good word of God, and the powers of the world to come, make ſhipwreck of the faith, deny the Lord that bought them, account*

* The reaſon, which engaged the publiſher of theſe ſheets, to preach to ſome of the colliers in his neighbourhood, was the horrid length they went in immorality. One of them, whoſe father was hanged, upon returning himſelf from tranſportation, in cool blood attempted to raviſh his own daughter in the preſence of his own wife, and was juſt prevented from compleating his crime, by the utmoſt exertion of the united ſtrength of the mother and the child. When bruti ſh ignorance, and heatheniſh wickedneſs break out into ſuch unnatural enormities, who would not break through the hedge of canonical regularity?

‡ In the laſt century, an Iriſh Biſhop was clearly convicted of the crime forbidden in thoſe laws, and ſuffered death for it.

count the blood of the covenant wherewith they were sanctify'd an unholy thing; and so scandalously *end in the flesh*, that they are justly compared to *trees withered, plucked up by the roots, twice dead*, and to *raging waves of the sea foaming out their own shame, to whom is reserved the blackness of darkness for ever.*

Good God! what line can fathom an abyss of corruption, the overflowings of which are more or less attended with these multiplied and shocking aggravations?

XXVI. ARGUMENT.

If the force of a torrent may be known by the height, and number of the banks, which it overflows; the strength of this corruption will be rightly estimated from the high, and numerous dikes raised to stem it, which it nevertheless continually breaks through.

Ignorance and debauchery, injustice and impiety, in all their shapes, still overspread the whole earth; notwithstanding innumerable means used, in all ages, to suppress and prevent them.

The almost total extirpation of mankind by the deluge, the fiery showers that consumed Sodom, the ten Egyptian plagues, the entire excision of whole nations who were once famous for their wickedness, the captivities of the Jews, the destruction of thousands of cities and kingdoms, and millions of more private judgments, never fully stopped immorality in any one country.

The

The ſtriking miracles wrought by prophets, the alarming ſermons preached by divines, the infinite number of good books publiſhed in almoſt all languages, and the founding of myriads of churches, religious houſes, ſchools, colleges, and univerſities, have not yet cauſed impiety to hide its brazen face any where. The making of all ſorts of excellent laws, the appointing of magiſtrates and judges to put them in force, the forming of aſſociations for the reformation of manners, the filling of thouſands of priſons, and erecting of millions of racks and gallows, have not yet ſuppreſſed one vice.

And what is moſt amazing of all, the life, miracles, ſufferings, death, and heavenly doctrine of the Son of God; the labours, writings, and martyrdom of his diſciples; the example, and intreaties of millions that have lived and died in the faith; the inexpreſſible horrors and frightful warnings of thouſands of wicked men, who have teſtified in their laſt moments, that they had work'd out their damnation, and were juſt going to their own place; the blood of myriads of martyrs, the ſtrivings of the Holy Spirit, the dreadful curſes of the law, and the glorious promiſes of the goſpel—All theſe means together, have not extirpated immorality and prophaneneſs, out of one ſingle town or village in all the world; no, nor out of one ſingle family for any length of time. And this will probably continue to be the deſperate caſe of mankind, till the Lord lays to his powerful hand; ſeconds theſe means by the *continued* ſtrokes of the ſword of his Spirit;

pleads

pleads by fire and sword with all flesh; and, according to his promise, causes *righteousness to cover the earth, as the waters cover the sea.*

Is not this a demonstration founded on matter of fact, that human corruption is not only deep as the ocean; but impetuous as an overflowing river, which breaks down all its banks, and leaves marks of devastation in every place? This will still appear in a clearer light, if we consider the strong opposition, which our natural depravity makes to divine grace in the unconverted.

XXVII. ARGUMENT.

When the Lord, by the rod of affliction, *the sword of the Spirit*, and the power of his grace, attacks the hard heart of a sinner; how obstinately does he resist the sharp, though gracious operation! To make an honourable and vigorous defence, he puts on the shining robes of his formality; he stands firm in the boasted armour of his moral powers; he *daubs with untempered mortar* the ruinous *wall* of his conduct; with self-righteous resolutions, and pharisaic professions of virtue, he builds, as he thinks, an impregnable tower; he musters and draws up in battle array his poor works, artfully putting in the front those that make the finest appearance, and carefully concealing the vices, which he can neither disguise, nor dress up in the regimentals of virtue.

In

In the mean time he prepares *the carnal weapon of* his *warfare*, and raiſes the battery of a multitude of objections to ſilence the truth that begins to gall him. He affirms, "the preachers of it are *deceivers* and *mad men*;" till, he ſees the Jews and Heathens fixed even upon Chriſt and St. Paul the very ſame opprobious names: He calls it a "new doctrine;" till he is obliged to acknowledge that it is as old as the Reformers, the Apoſtles, and the Prophets: He ſays "it is fancy, deluſion, enthuſiaſm;" till the bleſſed effects of it, on true believers, conſtrain him to drop the trite and ſlanderous aſſertion: He declares, that "it drives people out of their ſenſes, or makes them melancholy," till he is compelled to confeſs, that *the fear of the Lord is the beginning of wiſdom*, and that none are ſo happy and joyful, as thoſe who truly love, and zealouſly ſerve God: He urges, that "it deſtroys good works;" till a ſight of the readineſs of believers, and of his own backwardneſs, to perform them, makes him aſhamed of the groundleſs accuſation: He will tell you twenty times over, "There is no need of ſo much ado;" till he diſcovers the folly of being careleſs on the brink of *eternal ruin*, and obſerves, that the nearneſs of *temporal danger* puts him upon the utmoſt exertion of all his powers. Perhaps, to get himſelf a name among his prophane companions, he lampoons the ſcriptures, or *caſts out firebrands and arrows* againſt the deſpiſed diſciples of Jeſus, "they are all poor and illiterate," ſays he, "fools or knaves, cheats and hypocrites," &c. &c. till the word of God

ſtops

ſtops his mouth, and he ſees himſelf the greateſt hypocrite, with whom he is acquainted.

When, by ſuch heavy charges, he has long kept off the truth from his heart, and the ſervants of God from his company, this kind of ammunition begins to fail; and he barricades himſelf with the fear of being undone in his circumſtances, till experience convinces him, that *No good thing ſhall God with-hold from them that live a godly life*, and that *All things ſhall be added to them, who ſeek firſt the kingdom of God*. He then hides himſelf in the crowd of the ungodly, and ſays, "if he periſhes, many will ſhare the ſame fate;" till he ſees the glaring abſurdity of going to hell for the ſake of company. He ſhelters at laſt under the protection of the rich, the great, the learned deſpiſers of Chriſt and the croſs; till the mines of their wickedneſs ſpringing on all ſides around him, makes him fly *to the ſanctuary of the Lord*; and *there he* ſees the ways, and *underſtands the end of theſe men*.

When all his batteries are ſilenced, and a breach is made in his conſcience, he looks out for ſome ſecret way to leave Sodom, without being taken notice of, and derided by thoſe who fight under Satan's banner; and the fear of being taken for one of them that *fly from the wrath to come*, and openly take the part of an holy God againſt a ſinful world, *pierces him through with many ſorrows*.

Are the outworks taken, has he been forced to part with his groſs immoralities, he has generally recourſe to a variety of ſtratagems: Sometimes he publicly

publicly diſmiſſes Satan's garriſon, *fleſhly luſts which war againſt the* godly, and keep under the ungodly *ſoul*; but it is only to let them in again ſecretly, either one by one, or with forces *ſeven* times greater, *ſo that his laſt ſtate is worſe than the firſt.* At other times he hoiſts up the white flag of truth, apparently yields to conviction, favours the miniſters of the goſpel, admits the language of Canaan, and warmly contends for evangelical doctrines: But alas! the place has not ſurrendered, his heart is not given up to God: ſpiritual wickedneſs, under fair ſhows of zeal, ſtill keeps poſſeſſion for *the god of this world*; and the ſhrewd hypocrite artfully imitates the behaviour of a true Iſraelite, juſt as *Satan transforms himſelf into an angel of light.*

Is he at laſt deeply convinced, that the only mean of eſcaping deſtruction, and capitulating to advantage, is to deliver up the traitor *Sin?* Yet what a long parley does he hold about it! What a multitude of plauſible reaſons, does he advance to put it off from day to day! "He is yet young — The "Lord is merciful — All have their foibles — We "are here in an imperfect ſtate — It is a little ſin— "It may be conſiſtent with loyalty to God — It "hurts no body but himſelf—Many pious men were "once guilty of it — By and by he will repent as "they did, &c. &c." When louder ſummons and increaſing fears, compel him to renounce *the luſts of the fleſh*, how ſtrongly does he plead for *thoſe of the mind!* And after he has given up his boſom-ſin with

his lips, how treacherouſly does he hide it in the inmoſt receſſes of his heart!

Never did a beſieged town diſpute the ground with ſuch obſtinacy, and hold out by ſuch a variety of ſtratagems, as corrupt man ſtands it out againſt the repeated attacks of truth and grace. If he yields at all, it is ſeldom before he is brought to the greateſt extremity. He *feeds on the duſt of the earth*; he tries to *fill his* ſoul *with the huſks* of vanity; and fares hard on ſounds, names, forms, opinions, withered experience, dry notions of faith, and empty profeſſions of hope, and fawning ſhows of love, till the *mighty famine ariſes*, and the intolerable want of ſubſtantial bread, forces him to ſurrender at diſcretion, and without reſerve.

Some ſtand it out thus, againſt the God of their ſalvation, ten or twenty years; and others never yield, till the terrors of death ſtorm their affrighted ſouls, their laſt ſickneſs batters down their tortured bodies, and *the poiſon of the arrows of the Almighty drinks up their* waſted *ſpirits*. What a ſtrong proof is this, of the inveteracy, and obſtinacy of our corruption!

XXVIII. ARGUMENT.

But a ſtill ſtronger may be drawn, from the amazing ſtruggles of God's children with their depravity; even after they have, through grace, powerfully ſubdued, and glorioufly triumphed over it. Their Redeemer himſelf *is the Captain of their ſalvation*:

ſalvation: They are imbarked with him and bound for heaven: They look at the compaſs of God's word: They hold the rudder of ſincerity: They croud all the ſails of their good reſolutions, and pious affections, to catch the gales of divine aſſiſtance: They *exhort one another daily*, to ply the oars of faith and prayer with watchful induſtry: Tears of deep repentance and fervent deſire, often bedew their faces in the pious toil: They would rather die than draw back to perdition; but alas! the ſtream of corruption is ſo impetuous, that it often prevents their making any ſenſible progreſs in their ſpiritual voyage: And, if in an unguarded hour, they drop the oar, and faint in *the work of faith*, *the patience of hope*, or *the labour of love*, they are preſently carried down into the dead ſea of religious formality, or the whirlpools of ſcandalous wickedneſs. Witneſs the lukewarmneſs of the Laodiceans, the adultery of David, the perjury of Peter, the final apoſtacy of Judas, and the ſhameful flight of all the diſciples.

XXIX. ARGUMENT.

When evidences of the moſt oppoſite intereſt, agree in their depoſition of a matter of fact, its truth is greatly corroborated. To the laſt argument, taken from ſome ſad experiences of God's people, I ſhall therefore add one, drawn from the religious rites of paganiſm, the confeſſions of ancient heathens, and the teſtimony of modern deiſts.

When the heathens made their temples ſtream

with the blood of ſlaughtered hecatombs, did they not often explicitly deprecate the wrath of heaven and impending deſtruction? And was it not a ſenſe of their guilt and danger; and an hope, that the puniſhment they deſerved, might be transferred to their bleeding victims, which gave birth to their numerous, expiatory and propitiatory ſacrifices? If this muſt be granted, it is plain, thoſe ſacrifices were ſo many proofs, that the conſiderate Heathens were not utter ſtrangers to their corruption and danger.

But let them ſpeak their own ſentiments. Not to mention their allegorical fables of Prometheus, who brought a curſe upon earth by ſtealing fire out of heaven; and of Pandora, whoſe fatal curioſity let all ſorts of woes and diſeaſes looſe upon mankind: Does not Ovid in his Metamorphoſes give a ſtriking account of the fall, and its dreadful conſequences? Read his deſcription of the golden age, and you ſee Adam in paradiſe; proceed to the iron age, and you behold the horrid picture of our conſummate wickedneſs.

If the ancients had no idea of that native propenſity to evil which we call *original depravity*; what did Plato mean by our * *Natural wickedneſs?* And Pythagoras by † *The fatal companion, the noxious ſtrife that lurks within us, and was born along with us?* Did not

* Κακια εν φυσει. Hence that excellent definition of true religion, Θεραπεια Ψυχης, The cure of a diſeaſed ſoul.

† Ανερη γαρ συνοπαδος ερις βλαπτουσα λελητθεν
Συμφυτος. Aur. Carm.

not Solon take for his motto the well known saying, which, though so much neglected now, was formerly written in golden capitals over the door of Apollo's temple at Delphos, * *Know thyself?* Are we not informed by Heathen historians, that Socrates, the Prince of the Greek Sages, acknowledged he was naturally prone to the grossest vices? Does not Seneca, the best of the Roman philosophers, observe, † *We are born in such a condition, that we are not subject to fewer disorders of the mind than of the body?* Yea, that ‡ *All vices are in all men, though they do not break out in every one:* And that, § *To confess them is the beginning of our cure?* And had not Cicero lamented before Seneca, that *Men are brought into life by nature as a step-mother, with a naked, frail, and infirm body; and a soul prone to divers lusts?*

Even some of the sprightliest poets, bear their testimony to the mournful truth I contend for. Propertius could say, ‖ *Every body has a vice, to which he is inclined by nature.* Horace declared, that ¶ *No man is born free from vices,* and that *he is the best man who is oppressed with the least*—That ** *Mankind rush*

* Γνῶθι σεαυτόν.

† Hac conditione nati sumus: Animalia obnoxia non paucioribus animi quam corporis morbis.

‡ Omnia in omnibus vitia sunt, sed non omnia in singulis extant.

§ Vitia sua confiteri sanitatis principium est.

‖ Unicuique dedit vitium natura creato.

¶ Nam vitiis nemo sine nascitur, optimus ille est
Qui minimis urgetur.

** Gens humana ruit per vetitum nefas,
Nitimur in vetitum semper cupimus que negata.

into wickedneſs, and always deſire what is forbidden— That † *youth hath the ſoftneſs of wax to receive vicious impreſſions, and the hardneſs of a rock to reſiſt virtuous admonitions*— In a word; That *we are mad enough to attack heaven itſelf, and* that *our repeated crimes do not ſuffer the God of heaven to lay by his wrathful thunderbolts.* ‡

And Juvenal, as if he had underſtood what St. Paul ſays of the *carnal mind*, affirms that § *Nature unchangeably fixt* tends, yea *runs back to wickedneſs*, as bodies to their center.

Thus the very depoſitions of the Heathens, in their lucid intervals, as well as their ſacrifices, prove the depravity and danger of mankind. And ſo does likewiſe the teſtimony of ſome of our modern, deiſtical Philoſophers.

The ingenious author of a book, called *Philoſophical Enquiries concerning the Americans*, informs us, it is a cuſtom among ſome Indians, that, as ſoon as the wife is delivered of a child, the huſband muſt take to his bed, where he is waited on by the poor woman, who ſhould have been brought there; and that, to this day, the ſame ridiculous cuſtom prevails in ſome parts of France. "*From this, and other inſtances*, ſays our Enquirer, *we may collect, that, however*

† Cereus in vitium flecti, monitoribus aſper.

‡ Cælum ipſum petimus ſtultitia; neque
Per noſtrum patimur ſcelus
Iracunda Jovem ponere fulmina.

§ Ad mores natura recurrit
Damnatos, fixa et mutari neſcia.

however men may differ in other points, there is a moſt ſtriking conformity among them in ABSURDITY."

The ſame philoſopher, who is by no means tainted, with what ſome perſons are pleaſed to call *enthuſiaſm*, confirms the doctrine of our natural depravity by the following anecdote, and the ironical obſervation with which it is cloſed. The Eſkimaux (the wildeſt and moſt ſottiſh people in all America) call themſelves *men*, and all other nations *barbarians*. "*Human vanity, we ſee, thrives equally well in all climates; in Labrador as in Aſia. Beneficent nature has dealt out as much of this comfortable quality to a Greenlander, as to the moſt conſummate French petit maitre.*"

The following teſtimony is ſo much the more ſtriking, as it comes from one of the greateſt poets, philoſophers, and deiſts, of this preſent free-thinking age. 'Who can without horror, conſider the 'whole earth, as the empire of deſtruction! It 'abounds in wonders, it abounds alſo in victims; 'it is a vaſt field of carnage and contagion. Every 'ſpecies is, without pity, purſued and torne to pieces, 'through the earth, and air, and water. In man 'there is *more* wretchedneſs, than in *all* other ani-'mals put together: he ſmarts continually under 'two ſcourges, which other animals never feel; 'anxiety, and a liſtleſſneſs in appetence, which 'make him weary of himſelf. He loves life, and 'yet he knows that he muſt die. If he enjoys ſome 'tranſient good, for which he is thankful to hea-'ven, he ſuffers various evils, and is at laſt de-'voured

'voured by worms. This knowledge is his fatal 'prerogative: Other animals have it not. He feels 'it every moment, rankling and corroding in his 'breaſt. Yet he ſpends the tranſient moment of his 'exiſtence, in diffuſing the miſery that he ſuffers; 'in cutting the throats of his fellow-creatures for 'pay; in cheating and being cheated, in robbing 'and being robbed, in ſerving that he may com-'mand, and in repenting of all that he does. The 'bulk of mankind are nothing more than a crowd 'of wretches, equally criminal and unfortunate, 'and the globe contains rather carcaſſes than men. 'I tremble, upon a review of this dreadful picture, 'to find that it implies a complaint againſt provi-'dence, and I wiſh that I had never been born.' *Voltaire's Goſpel of the Day.* †

XXX.

† Wild error is often the guide, and glaring contradiction the badge, both of thoſe, who reject revelation, like Voltaire; and of thoſe, who indirectly ſet aſide one half of it, like the phariſees and antinomians around us. See a ſtriking proof of it. This very author, in another book, (O! ſee what *antichriſtian* morality comes to!) repreſents the horrible ſin of Sodom as an *excuſable miſtake of nature* and aſſures us, that "*At the worſt of times, there is at moſt upon earth, one man in a thouſand, that can be called wicked.*" Now for the proof! "*Hardly do we ſee one of thoſe enormous crimes, that ſhock human nature, committed in ten years at Rome, Paris, or London, thoſe cities where the thirſt of gain, which is the parent of all crimes, is carried to the higheſt pitch—If men were eſſentially wicked, we ſhould find every morning huſbands murdered by their wives, &c. as we do hens killed by foxes.*" According to this apoſtle of the deiſtical world, it ſeems, that the moſt intenſe thirſt of gold is no degree of wickedneſs; that a woman, to be very good, needs only not cut her huſband's throat while he is aſleep; and that it even little matters

XXX. ARGUMENT.

And yet, O ſtrange infatuation! *vain man will be wiſe*, and wicked man pretends to be righteous! Far from repenting in the duſt; he pleads his innocence, and claims the rewards of imaginary merit! Incredible as the aſſertion is, a thouſand witneſſes are ready to confirm it.

Come forth, ye natural ſons of virtue, who with ſcornful boaſts attack the doctrine of man's depravity: To drown the whiſpers of reaſon and experience, ſound each your own trumpet—Thank God, you "are not as other men"—Inform us, you "have a good heart," and "a clear conſcience:"

Aſſure

whether ſhe omits the dire murder out of regard to *his* life, or *her own*. What moral philoſophy is here! Why, if the ſin of Sodom is a peccadillo, a frolickſome miſtake; and nothing is wickedneſs but a treacherous cutting of an huſband's or a parent's throat; I extend my charity four times beyond thee, O Voltaire, and do maintain, that there is not one wicked man in *five* thouſand.

I inſert this note, to obviate the charges of ſevere critics, who accuſe me of dealing in "groſs miſrepreſentations, falſe quotations, and forgeries," becauſe I quote ſome authors, when they ſpeak as the oracles of God; and do not ſwell my book with their inconſiſtencies, when they contradict the ſcriptures, reaſon, and the truths, which they themſelves have advanced in ſome happy moments; and becauſe I cannot force my reaſon to maintain with them, both ſides of a glaring contradiction.

O ye deiſtical moraliſts, let me meet with more candor, juſtice, and mercy from you, than I have done from the *warm* oppoſers of the ſecond goſpel-axiom. It is enough that you diſcard ſcripture, do not like them, make it a part of your orthodoxy, to murder reaſon, and kick common ſenſe out of doors!

Aſſure us, you " do your duty, your endeavours, your beſt endeavours" to pleaſe the author of your lives—Vow, you " never were guilty of any crime, never did any harm:"—And tell us, you hope to mount to heaven, on the ſtrong pinions of your " good works, and pious reſolutions."

When you have thus acted the Phariſee's part before your fellow-creatures; go to your Creator, and aſſume the character of the Publican. Confeſs with your lips, you are *miſerable ſinners*, who *have done what* you *ought not to have done, and left undone what* you *ought to have done:* Proteſt, *there is no health in* you: Complain, that *the remembrance of your ſins is grievous unto you, and the burden of them intolerable:* But remember, O ye ſelf-righteous Formaliſts, that by this glaring inconſiſtency, you give the ſtrongeſt proof of your unrighteouſneſs. You are nevertheleſs modeſt, when compared with your brethren of the Romiſh church.

Theſe, far from thinking themſelves *unprofitable ſervants*, fancy they are literally *righteous over-much.* Becoming merit-mongers, they make a ſtock of their works of ſupererogation, ſet up ſhop with the righteouſneſs they can ſpare to others, and expoſe to ſale indulgences, and pardons, out of their pretended treaſury. Nor are there wanting ſons of Simon, who, with ready-money purchaſe, as they think, not *livings* in the Church below; but, which is far preferable, *ſeats* in the Church above, and *good places* at the heavenly court.

Was ever a robe of righteouſneſs (I had almoſt

ſaid

ſaid a fool's coat) ſo coarſely woven by the ſlaves of impoſture and avarice! and ſo dearly bought by the ſons of ſuperſtition and credulity!

O ye ſpiritual Ethiopians, who paint yourſelves all over with the corroding *white* of hypocriſy, and after all, are artful enough to lay on *red* paint, and imitate the bluſh of humble modeſty— Ye that borrow virtue's robes to procure admiration, and put on religion's cloak to hide your ſhameful deformity —Ye that deal in external righteouſneſs, to carry on with better ſucceſs the moſt ſordid of all trades, that of *Sin*; of the worſt of ſins, *Pride*; of the worſt pride, which is *ſpiritual* — Ye numerous followers of thoſe, whom the Prophet of Chriſtians called crafty *Serpents*, and ſoft *brood of Vipers* — Ye, to whom he declared that *publicans and harlots ſhall enter into the kingdom of heaven before you*; if I call you in *laſt*, to prove the deſperate wickedneſs of the human heart, it is not becauſe I eſteem you the weakeſt advocates of the truth I contend for, but becauſe you really are the ſtrongeſt of my witneſſes.

And now, candid Reader, forget not plain matter of fact; recollect the evidence given by reaſon; paſs ſentence upon theſe laſt arguments, which I have offered to thy conſideration; and ſay, whether man's diſpoſition and conduct towards his Creator, his fellow-creatures, and himſelf, do not abundantly prove, that he is by nature in a *fallen* and *loſt* eſtate.

FOURTH

FOURTH PART.

THE preceding Arguments recommend themſelves to the common ſenſe of thinking Heathens, and the conſcience of reaſonable Deiſts; as being all taken from thoſe two amazing volumes, which are open to, and legible by, all; the *World* and *Man*. The following are taken from a third Volume, the *Bible*, deſpiſed by the wits of the age, merely becauſe they ſtudy and underſtand it, even leſs than the other two. "The Bible! ſays one of them with a ſmile, ſave yourſelf the trouble of producing arguments drawn from that old legend, unleſs you firſt demonſtrate its authenticity by the noble faculty, to which you appeal in theſe pages." For the ſake of ſuch objectors, I here premiſe, by way of digreſſion, a few rational arguments to evince, as far as my contracted plan will allow, the divine authority of the ſcriptures.

1. The ſacred pen-men, the Prophets and Apoſtles, were holy, excellent men, and *would* not; artleſs illiterate men, and therefore *could* not, lay the horrible ſcheme of deluding mankind. The hope of gain did not influence them, for they were ſelf-denying men, that left all to follow a Maſter, who *had not*

where

where to lay his head; and whoſe grand initiating maxim was, *Except a man forſake all that he hath, he cannot be my diſciple.* They were ſo diſintereſted, that they ſecured nothing on earth but hunger and nakedneſs, ſtocks and priſons, racks and tortures; which indeed was all that they could, or did expect in conſequence of Chriſt's expreſs declarations. Neither was a deſire of honour the motive of their actions; for their Lord himſelf was treated with the utmoſt contempt, and had more than once aſſured them, that they ſhould certainly ſhare the ſame fate: Beſides, they were humble men, not above working as mechanics for a coarſe maintenance, and ſo little deſirous of human regard, that they expoſed to the world the meanneſs of their birth and occupations, their great ignorance and ſcandalous falls.

Add to this, that they were ſo many, and lived at ſuch diſtance of time and place from each other, that had they been impoſtors, it would have been impracticable for them to contrive, and carry on a forgery without being detected. And as they neither would, nor could *deceive* the world; ſo they neither could nor would *be deceived* themſelves: For they were days, months, and years, *eye* and *ear*-witneſſes of the things which they relate; and when they had not the fulleſt evidence of important facts, they inſiſted upon new proofs, and even upon ſenſible demonſtrations; as for inſtance Thomas, in the matter of our Lord's reſurrection, *John* xx. 25. And to leave us no room to queſtion their ſincerity, moſt

of them joyfully ſealed the truth of their doctrines with their own blood. Did *ſo many* and *ſuch* marks of veracity, ever meet in any other authors?

2. But even while they lived, they confirmed their teſtimony by a variety of miracles, wrought in divers places, and for a number of years; ſometimes before thouſands of their enemies, as the miracles of Chriſt and his diſciples; ſometimes before hundreds of thouſands, as thoſe of Moſes. Theſe miracles were ſo well known and atteſted, that when both Chriſt and Moſes appealed to their authenticity, before their bittereſt oppoſers, mentioning the perſons upon whom, as well as the particular times when, and the places where, they had been performed; the facts were never denied, but paſſed over in ſilence, or maliciouſly attributed to the Prince of the Devils. By ſuch a *pitiful ſlander* as this, Porphyry, Hierocles, Celſus, and Julian the Apoſtate, thoſe learned and inveterate enemies of chriſtianity, endeavoured (as the Phariſees had done before them) to ſap the argument founded upon the miracles of Chriſt and his diſciples. So ſure then as God would never have diſplayed his arm, in the moſt * aſtoniſhing manner for the ſupport of impoſture, the ſacred pen-men had their commiſſion

* Once indeed the Lord permitted the Magicians of Egypt ſo to uſe their art, as to counterfeit for a time ſome of Moſes' miracles; but it was only to make the authenticity of others more conſpicuous; this being the happy effect of the conteſt, when thoſe miniſters of Satan withdrew confounded, and forced to acknowledge, that the finger of God was evidently diſplayed through the rod of their antagoniſt.

commiſſion from the Almighty, and their writings are his *lively oracles*.

3. Reaſon itſelf dictates, that nothing but the plaineſt *matter of fact*, could induce ſo many thouſands of prejudiced and perſecuting Jews, to embrace the humbling, ſelf-denying doctrine of the croſs, which they ſo much deſpiſed and abhorred. Nothing but the cleareſt evidence, ariſing from undoubted truth, could make multitudes of lawleſs, luxurious heathens receive, follow, and tranſmit to poſterity the doctrine and writings of the Apoſtles; eſpecially at a time when the vanity of their pretenſions to miracles, and the gift of tongues, could be ſo eaſily diſcovered, had they been impoſtors—at a time when the profeſſion of chriſtianity expoſed perſons of all ranks to the greateſt contempt, and moſt imminent danger. In this reſpect the caſe of the primitive chriſtians, widely differed from that of Mahomet's followers: For thoſe, who adhered to the warlike, violent impoſtor, ſaved their lives and properties, or attained to honour, by their new, eaſy, and fleſh-pleaſing religion: But thoſe, who devoted themſelves to the meek, ſelf-denying, crucified Jeſus, were frequently ſpoiled of their goods, and cruelly put to death; or if they eſcaped with their lives, were looked upon as the very dregs of mankind.

Add to this, that ſome of the moſt profound parts of the ſcriptures, were addreſſed to the inhabitants of polite Greece, and triumphant Rome, among

† whom philoſophy and literature, with the fine arts and the ſciences, were in the higheſt perfection; and who, conſequently, were leſs liable to be the dupes of forgery and impoſture. On the contrary, groſs ignorance overſpread thoſe countries, where Mahomet firſt broached his abſurd opinions, and propagated them with the ſword: A ſure ſign this, that the ſacred writers did not, like that impoſtor, avail themſelves of the ignorance, weakneſs, and helpleſſneſs of their followers, to impoſe falſehood upon them.

4. When the authenticity of the miracles was atteſted by thouſands of living witneſſes, religious rites were inſtituted, and performed by hundreds of thouſands, agreeable to ſcripture injunctions, in order to perpetuate that authenticity. And theſe ſolemn

† *Not many Noble, not many Wiſe are called*, ſays the Apoſtle; nevertheleſs ſome of both, even at the riſe of chriſtianity, openly ſtood up for its truth. Among the *noble* we find Joſeph a member of the great jewiſh council, Dionyſius one of the Judges at Athens, and Flavius Clemens a Roman Senator; and among the *wiſe*, Quadratus, Ariſtides, and Athenagoras, Athenian Philoſophers; Clemens, Arnobius, Ammonius, Annatolius, &c. men of great learning at Alexandria; and at Rome Juſtin martyr and Tertullian, both famous apologiſts for the religion of Jeſus, the latter of whom in the ſecond century told the Roman Governors, that their corporations, councils, and armies, and the Emperor's palace, were full of chriſtians: Nor is this improbable, ſince ſo early as St. Paul's days *the ſaints of Cæſar's houſhold ſaluted* thoſe of the Roman Provinces. Phil. iv. 22. How credulous are they who can believe that perſons of ſuch rank and learning could be deluded by jewiſh fiſhermen into the worſhip of a crucified Impoſtor!

ſolemn ceremonies have ever ſince been kept up in all parts of the world; the *Paſſover* by the Jews, in remembrance of Moſes' miracles in Egypt; and the *Euchariſt* by Chriſtians, as a memorial of Chriſt's death, and the miracles that accompanied it, ſome of which are recorded by Phlegon the Trallian, an heathen hiſtorian.

5. The Scriptures have not only the external ſanction of miracles, but the internal ſtamp of the omniſcient God, by a variety of prophecies, ſome of which have already been moſt exactly confirmed by the event predicted; witneſs the riſe and fall of the four grand monarchies according to Daniel's prophecy, chap. ii. and vii; and the deſtruction of the city and temple of Jeruſalem, foretold by Chriſt, Matt. xxiv. 2. while others are every day fulfilled in the face of infidels, particularly the perſecution of the real diſciples of Chriſt in our own times, as well as in all ages (See Matt. x. 22, 35. John xv. 20. and Gal. iv. 29.) and the preſent, miſerable ſtate of the Jews, ſo exactly deſcribed by Moſes above three thouſand years ago. See Deut. xxviii. 65.

6. Sometimes the plaineſt *prophecies*, the moſt public *miracles*, and the *annals* of kingdoms, well known when thoſe books were firſt received, wonderfully concur to demonſtrate their authenticity. Take one inſtance out of many. A prophet out of Judah, above 300 years before the event, thus foretold the pollution of Jeroboam's altar at Bethel, be-

fore Jeroboam himſelf, who was attended by his prieſts, his courtiers, and, no doubt, a vaſt number of idolatrous worſhippers: *O altar, altar, thus ſays the Lord, behold a child ſhall be born unto the houſe of David, Joſiah by name, who ſhall burn men's bones upon thee:* and *this is the ſign: Behold*, this very day, *the altar ſhall be rent, and the aſhes that are upon it ſcattered.* King Jeroboam enflamed with anger, *ſtretched forth his hand againſt the man of God, ſaying* to his guards, *Lay hold on him*; but his extended hand *was dried up ſo that he could not pull it in again to him*; the rending of the altar, and ſcattering of the fire, inſtantly took place; and the capital prophecy was exactly fulfilled by pious King *Joſiah* as you may ſee by comparing 1 Kings xiii. 1. &c. with 2 Kings xxiii. 15. &c.—Can we reaſonably ſuppoſe, that books, containing accounts of ſuch public events, would have been received as *divine* by a *divided* people, if their authenticity had not been confirmed by indubitable matter of fact? Nay, is it not as abſurd to aſſert it, as it would be to affirm, that the offices for the 5th of November, and the 30th of January, were forged by crafty prieſts; and that the Papiſts, Puritans, and Royaliſts of the laſt century, agreed to impoſe upon the world the hiſtory of the gun-powder plot, and of King Charles's decollation, with which thoſe parts of our liturgy are ſo inſeparably connected?

7. This ſcattered, deſpiſed people, the irreconcileable enemies of the Chriſtians, keep with amaz-

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ing care * the old teſtament, full of the prophetic hiſtory of Jeſus Chriſt, and by that means afford the world a ſtriking proof that the new teſtament is true; and Chriſtians in their turn ſhow, that the old teſtament is abundantly confirmed, and explained by the new. The Earl of Rocheſter, the great wit of the laſt century, was ſo ſtruck with this proof, that upon reading the 53d chapter of Iſaiah, with floods of penitential tears he lamented his former infidelity, and warmly embraced the faith, which he had ſo publicly ridiculed.

8. To ſay nothing of the venerable antiquity, and wonderful preſervation of thoſe books, ſome of which are by far the moſt ancient in the world: To

* If the hiſtories contained in the old teſtament, were in general for the credit of the Jews, the *love of praiſe* might indeed have engaged ſome of them to join in a public forgery. But that book, of which they have always been ſo tenacious, preſents the world chiefly with an account of their monſtrous ingratitude, unparallell'd obſtinacy, perpetual rebellions, abominable idolatries; and of the fearful judgments, which their wickedneſs brought upon them. Moſes, who leads the van of their ſacred authors, ſums up his hiſtory of the Iſraelites, and draws up their character in theſe diſgraceful words, which he ſpake to their face: *You have been rebellious againſt the Lord from the day that I knew you*, Deut. ix. 24. And even David and Solomon, their greateſt kings, are repreſented in thoſe books, as guilty of the greateſt enormities. O ye deiſts, I appeal to your reaſon, and aſk; Would you *die for*, would you even *connive at* a notorious forgery, ſuppoſing the deſign of it were merely to impoſe upon the world as *divine*, a book that ſhould perpetually ſtigmatize your anceſtors, and fix horrid blots upon the names, for which you have the greateſt veneration?

To paſs over the inimitable ſimplicity, or true ſublimity of their ſtile; they carry with them ſuch characters of truth, as command the reſpect of every unprejudiced reader.

They open to us the myſtery of the creation, the nature of God, angels, and man, the immortality ‡ of the ſoul, the end for which we were made, the origin and connection of moral and natural evil, the vanity of this world and the glory of the next. There we ſee inſpired ſhepherds, tradeſmen, and fiſhermen ſurpaſſing as much the greateſt philoſophers, as theſe did the herd of mankind, both in meekneſs of wiſdom and ſublimity of doctrine—There we admire the pureſt morality in the world, agreeable to the dictates of ſound reaſon, confirmed by the witneſs which God has placed for himſelf in our breaſt, and exemplified in the lives of men of like paſſions with ourſelves—There we diſcover a vein of eccleſiaſtical hiſtory and theological truth, conſiſtently running through a collection of ſixty-ſix different books, written by various authors, in different languages, during the ſpace of above 1500 years—There we find, as in a deep and pure ſpring, all the genuine drops and ſtreams of ſpiritual knowledge, which can poſſibly be met with in the largeſt libraries—Theſe the

‡ It is remarkable that the wiſeſt heathens, with all their philoſophy, ſeldom attained to a full aſſurance of the immortality of the ſoul. Cicero himſelf ſays: Neſcio quomodo, dum lego aſſentior; cum poſui librum, et mecum ipſe de immortalitate animorum cœpi cogitare, aſſentio omnis illa elabitur. Tuſc. Queſt. lib. 1.

the workings of the human heart are deſcribed, in a manner that demonſtrates the inſpiration of the Searcher of hearts—There we have a particular account of all our ſpiritual maladies, with their various ſymptoms, and the method of a certain cure; a cure that has been witneſſed by millions of martyrs and departed ſaints, and is now enjoyed by thouſands of good men, who would account it an honour to ſeal the truth of the ſcriptures with their own blood — There you meet with the nobleſt ſtrains of penitential and joyous devotion, adapted to the diſpoſitions and ſtates of all travellers to Sion —And there you read thoſe awful threatnings and chearing promiſes, which are daily fulfilled in the conſciences of men, to the admiration of believers, and the aſtoniſhment of attentive infidels.

9. The wonderful efficacy of the Scriptures is another proof that they are of God. When they are faithfully opened by his miniſters, and powerfully applied by his Spirit, they *wound and heal*, they *kill and make alive*, they alarm the careleſs, turn or enrage the wicked, direct the loſt, ſupport the tempted, ſtrengthen the weak, comfort mourners, and nouriſh pious ſouls. As the woman of Samaria ſaid of Jeſus, *Come ſee a man that told me all that ever I did: Is not this the Chriſt?* a good man can ſay of the Bible, " Come, ſee a book that told me all that was in my heart, and acquainted me with the various trials and dangers I have met with in my ſpiritual travels; a book where I have found thoſe truths, which, like a divinely tempered ſword, have

have cut my way through all the ſnares and forces of my ſpiritual adverſaries; and by whoſe directions my ſoul has happily entered the paradiſe of divine and brotherly love, Is not this the book of God?"

10. To conclude: It is exceedingly remarkable, that the more humble and holy people are; the more they read, admire, and value the ſcriptures: and on the contrary, the more ſelf-conceited, worldly-minded, and wicked; the more they neglect, deſpiſe, and aſperſe them.

As for the objections which are raiſed againſt their perſpicuity and conſiſtency, thoſe who are both pious and learned know, that they are generally founded on prepoſſeſſion, and the want of underſtanding in ſpiritual things; or on our ignorance of ſeveral cuſtoms, idioms, and circumſtances, which were perfectly known when thoſe books were written. Frequently alſo the *immaterial* error ariſes merely from a wrong punctuation, or a miſtake of copiers, printers, or tranſlators; as the daily diſcoveries of pious critics, and ingenuous confeſſions of unprejudiced inquirers, abundantly prove.

To the preceding arguments, I beg leave to add the following queries. Do not diſbelievers, by ſuppoſing that the ſcriptures are a forged book, and conſequently that chriſtianity is a falſe religion, run upon the very rocks, which they ſeem ſo afraid of? And may they not be charged with indirectly ſetting their ſeal to opinions, far more incredible than thoſe which they reject?

(1.) O ye *Diſputers of this world*, if ye believe that

that Moſes and Jeſus Chriſt, St. Peter and St. Paul, publicly worked *ſham* miracles for years, in various cities and countries, before thouſands of their ſharp-ſighted oppoſers, without being ever detected in any of their tricks; might you not as reaſonably believe, that thouſands of ſhrewd men, were once turned into ſtupid aſſes?

(2.) If you believe, that the goſpel is the production of human deceit; and yet, that in the prodigious number of apoſtates once concerned in carrying on the amazing villainy, ſuch as Judas, Demas, Simon Magus, *Alexander the Copper-ſmith, who did* St. Paul *much evil*, &c. not one was ever found, that would prove the forgery: might you not as reaſonably believe, that if Mr. Wilkes, and all his friends, knew of a groſs villainy, carried on by the miniſtry, in order to turn the kingdom upſide down; neither he, nor any one of them, could ever be prevailed upon to diſcloſe and prove it to the world? *

(3.) You believe, that the miracles and reſurrection of Chriſt, together with the gifts of the Holy Ghoſt, were nothing but enthuſiaſtical or knaviſh pretenſions: and yet you are forced to grant, that thouſands

* Pliny, a learned and prudent Roman governor, who was employed by the emperor Trajan in ſtopping the progreſs of chriſtianity, wrote to him, that the apoſtates affirmed, the whole of their crime had been to meet before day, and ſing an hymn to Chriſt as to their God. His own words are: "Affirmabant hanc "fuiſſe ſummam vel culpæ ſuæ vel erroris, quod eſſent ſoliti ſtato "die ante lucem convenire, carmenque Chriſto quaſi Deo di-"cere."

thouſands of jews, ſtrongly attached to their religion, amazingly averſe to that of Jeſus, and guilty of perſecuting him unto death, took him openly for their Saviour a few weeks after they had ſeen him publicly ſcourged; and in the very city in ſight of which he had juſt been crucified between two thieves. Now is not this as abſurd as to believe, that if a few fiſhermen cried up the laſt perſon hanged in London for a notorious forgery; and if they affirmed that he was the Son of God, appealing to a great number of miracles, ſuppoſed to have been wrought by him in the ſquares and hoſpitals of the metropolis, and eſpecially in St. Paul's churchyard: and maintaining that ſome of them had been acknowledged genuine by the † great council of the nation; they could by ſuch notorious lies, engage thouſands of citizens and ſome aldermen, to put all their truſt in the villain hanged *at their ſpecial requeſt?*

(4.) You believe, that chriſtianity is a groſs impoſture;

† Some remarkable inſtances of this we have in the ſacred books, publiſhed when the facts mentioned therein were notorious, and when ſome of the perſons named were probably yet alive. After the reſurrection of Lazarus, *the chief prieſts and the phariſees gathered a council, and ſaid, What do we? for this man does many miracles. If we let him alone, all men will believe on him.* John xi. 47.— And after Peter and John had publicly cured the cripple, who uſed to beg at the gate of the temple; *the rulers, and elders, and ſcribes, and Annas the high prieſt, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high prieſt, were gathered together at Jeruſalem, ſaying, What ſhall we do to theſe men? for that indeed a* NOTABLE MIRACLE *has been done by them, is manifeſt to* ALL *them that dwell in Jeruſalem, and we cannot deny it.* Acts iv. 5—16.

tures; and yet you cannot deny, that thousands of learned Romans and wise Greeks, who agreed to despise the Jews above all other men, took for their Saviour that very Jesus, of whom his own countrymen had been ashamed, and whom they had crucified as an impostor. Is not this as absurd as to believe, that thousands of wise Englishmen, and sensible Frenchmen, could be induced by the absurd tale of two or three Hottentots, to worship a certain Hottentot, whom the whole nation of Hottentots had condemned to be hanged, as being more worthy of an ignominious death, than the bloody ringleader of a seditious mob?

(5.) If you believe with one of the Popes, that the history of Christ is "a mere fable," and that there never was such an extraordinary person, you believe that the Heathens, the Jews, and the Mahometans, have agreed with the Christians their sworn enemies, to carry on the most amazing imposture. For Pliny, Tacitus, Ducian, and Suetonius heathen Authors, who lived soon after Christ, make express mention of him: as do also Mahomet, many of the Rabbies, and Julian the Emperor, that powerfull and crafty apostate, who not only never denied Christ's existence, but openly acknowledged that Paul, Mark, Matthew, and Peter, were the authors of the gospels and Epistles, which bear their name. Now is not this as ridiculous as to believe, that the Pope, the Mufty, and the inquisitors, have laid their heads with Messrs. Voltaire, Hume, and Rousseau, to

favour a forgery ſubverſive of popery, mahometaniſm, and infidelity?

(6.) If you deny the authenticity of the four goſpels, which are the only ancient hiſtories, that we have of our Saviour; and yet believe, that there was ſuch a perſonage as Jeſus Chriſt, whoſe fame ſo ſpread through the Roman empire, that in leſs than 330 years, he was not only reckoned ſuperior to the Roman Emperor, but to Jupiter himſelf; and that nevertheleſs not one hiſtorian, during all that time, gave the world a *particular* account of him: [which muſt be the caſe, if the four goſpels are a forgery:] Might you not as reaſonably ſuppoſe, that if a blazing meteor appeared in our day, and eclipſed the ſtars, the moon, and the ſun itſelf; no aſtronomer for ſeveral centuries would take *particular* notice of ſo wonderful a phenomenon?

(7.) If the goſpel is a deluſion, you believe that St. Paul, who was a man of ſenſe, learning, and intrepidity, was ſeduced by—no body, to preach for near 30 years, with aſtoniſhing zeal and matchleſs hardſhips, an impoſture, againſt the abettors of which, he juſt before *breathed* nothing but *threatnings and ſlaughter.* Would it be half ſo abſurd to believe, that Mr. Wilkes has ſuddenly commenced the miniſter's advocate, goes through the kingdom to recommend the preſent adminiſtration, and accounts it an honour to be mobb'd, whipt, or ſtoned in every borough for his exceſſive attachment to the king?

(8.) The inſtantaneous converſion of thouſands,

was

was wrought by means of public appeals to notorious matter of fact. Hear the language of the Apoſtles to the Jews. *This ye yourſelves* KNOW, Acts ii. 24. *Ye* KNOW *the thing done through* ALL *Judea*, Acts x. 37, 38. *The King* KNOWETH *theſe things*—*This thing was* NOT *done in a corner*, Acts xxvi. 26. Now if chriſtianity is not founded upon indubitable facts, might you not as well believe, that twelve men broke looſe from Bedlam, brought laſt year thouſands of deiſts over to chriſtianity, by ſaying to them, "*Ye know*"—what you are perfect ſtrangers to; that is, "*Ye know*"—that we are a pack of bedlamites?

(9.) If the goſpel is forged, you believe that the Corinthians, &c. handed down to poſterity, as a ſacred treaſure, Epiſtles where St. Paul mentions their amazing converſion from groſs immoralities; congratulates them about the *ſpiritual* or miraculous *gifts*, in which they abounded, 1 Cor. xii. 1. and gives them particular directions, how to uſe the *gift of tongues* to edification; when yet they were totally unacquainted with any ſuch things. Might you not with equal wiſdom believe, that, if Mr. Wilkes wrote to the Houſe of Commons, a congratulatory Epiſtle about their having received *by the laying on of* his *hands* the power of ſpeaking turkiſh, arabic, and chineſe, they would carefully tranſmit his letter to the next generation, as a divine performance; and that none of Mr. Wilkes's enemies would ever expoſe the impudence of ſo abſurd a pretenſion?

(10.) If you ſay that the Apoſtles were *fools*, you muſt believe, that *fooliſh* fiſhermen laid a ſcheme with ſo much *wiſdom*, and carried it on with ſo much *art*, as to deceive multitudes of Greeks noted for their acuteneſs, and numbers of Romans famous for their prudence. Might you not as well believe that twelve poor, unarmed *idiots*, once combined to take the ſtrongeſt towns in Europe, and accompliſhed their ſtrange deſign by means, that ſtrike the profoundeſt politicians with aſtoniſhment?

(11.) If you affirm, that the Apoſtles were *cheats* and *liars*, you run into as great a difficulty, for you muſt believe that the greateſt *knaves* that ever exiſted, contrary to their own principles and advantage, went through the world, expoſing themſelves to the greateſt hardſhips and ſevereſt tortures unto death, to recommend both by their *example* and *precepts*, the ſtricteſt piety towards God, and the moſt ſcrupulous *honeſty* towards man; perpetually denouncing eternal deſtruction to cheats and hypocrites, and the torments of a *lake that burneth with fire and brimſtone, to every one who loveth or maketh a lie*. Would it be more abſurd to believe, that the twelve greateſt epicures in England, have for a courſe of years, fulfilled a mutual agreement of preaching night and day, abſtinence and faſting through the three kingdoms, merely to have the pleaſure of ſtarving to death for their pains?

(12.) To conclude: If the goſpel (and conſequently the ſcripture) is an impoſture, you ſuppoſe, that ſome poor Galilean fiſhermen, only by means of an

abſurd

abſurd lie, which they told without wit, and wrote without elegance, foiled the multitude of the Jewiſh and Pagan prieſts, who had prejudice, cuſtom, poſſeſſion, learning, oratory, wealth, laws, governors, and Emperors on their ſide; yea, and *truth* alſo, upon your principles, at leaſt when they decried the goſpel as a *cheat*. Would it be more ridiculous to believe, that David killed Goliah with a grain of ſand, and cut off his head with a ſpire of graſs: or that our ſailors ſink men of war with a puff of breath, while our ſoldiers batter down ramparts with ſnow-balls?

O ye Sons of worldly wiſdom, drop your unjuſt prejudices; candidly weigh both ſides of the queſtion, and you will ſoon ſee, that in rejecting the goſpel as an impoſture, you diſplay a far greater degree of *credulity*, than we do in cordially receiving it.

After this ſhort defence of the oracles of God, and this little attack upon the perſons who ſuſpect their authenticity, I hope I may [conſiſtently with the plan of *an Appeal to Reaſon*] produce from THE SCRIPTURES, a few more arguments to prove the original depravity and loſt eſtate of mankind.

XXXI. ARGUMENT.

The ſpiritual life of the ſoul conſiſts in its union with God, as the natural life of the body does in its union with the ſoul: And as poiſon and the

ſword kill the latter, ſo unbelief and ſin deſtroy the former.

The firſt man was endued with this two-fold life; God, ſays the divine hiſtorian, *breathed into him the breath of lives, and he became a living* body and a living *ſoul:* He had both an animal life in common with beaſts, and a ſpiritual life in common with angels. St. Paul, who calls this angelical life *the life of God*, intimates that it conſiſted both *in* that experimental *knowledge* of our Creator, wherein, ſays our Church, "ſtandeth our eternal life," and *in righteouſneſs and true holineſs*, the moral and moſt glorious image of the ſupreme Being.

To ſuppoſe man was created void of this eſſential *knowledge* and *holy love*, is to ſuppoſe he came very wicked out of the hands of the Parent of all good: For what is a rational creature, that neither *knows* nor *loves* his Creator, but a monſter of ſtupidity and ingratitude, a wretch actually dead to God, and deſerving preſent deſtruction?

When the Lord therefore ſaid to man, *in the day that thou eatſt thereof*, that is, in the day that thou eatſt, *thou ſhalt ſurely die*, it was as if he had ſaid; "In that very day, ſin ſhall aſſuredly ſeparate between thee and the God of thy life: Thou ſhalt certainly loſe the glorious view, which thou haſt of my boundleſs goodneſs and infinite perfections: Thou ſhalt infallibly quench the ſpirit of ardent love, and ſtop the breath of delightful praiſe, by which thou liveſt both to my glory and thy comfort." And thy ſoul *dead in treſpaſſes and ſins*, ſhall remain

main in the filthy priſon of a mortal body, till death breaks it open, to remove thee to thy own place."

And was not this Adam's caſe after his fall? Did he not *know that he was naked*, ſtript of the glorious image of his Creator? Did not guilty *ſhame* immediately prompt him to *hide* and protect, as well as he could, his degenerate and infeebled body? Devoid of the ardent love he felt for God before, and of the pure delight he enjoyed in him, was not he left the wretched prey of tormenting *fears*? Did he not evidence his hatred of his heavenly Benefactor, by *dreading* his voice, and flying from him as haſtily as he ſhould have fled from the infernal ſerpent?

Was he not deprived of the knowledge by which at firſt ſight, he diſcovered the nature of Eve, and gave to all living creatures names expreſſive of their reſpective properties? — Was he not, I ſay, deprived of that intuitive knowledge and excellent wiſdom, when he fooliſhly *hid himſelf among the trees* from his *all-ſeeing*, *omnipreſent* Creator? And is it not evident that he was loſt to all ſenſe of filial fear towards God, and conjugal love towards Eve, when, inſtead of ſelf-accuſations, penitential confeſſions, and earneſt pleas for mercy, he ſhewed nothing at his trial but ſtubbornneſs, malice, and inſolence?

Such was the ſtate of corruption into which Adam had deplorably fallen, before he multiplied the human ſpecies. Now, according to the inva-

riable

riable laws of Providence, an upright, holy nature can no more proceed from a fallen, ſinful one, than gentle lambs can be begotten by fierce tygers, or harmleſs doves by venomous ſerpents: Common ſenſe therefore, and natural philoſophy dictate, that our firſt Parents could not communicate the angelical life which they had loſt, nor impart to their children a better nature than their own; and that their depravity is as much ours by nature, as the fierceneſs of the firſt lion, is the natural property of all the lions in the world.

FOUR OBJECTIONS.

I. Should it be ſaid, that "this doctrine reflects on the attributes of God, who, as the wiſe and gracious Governor of the world, ſhould have foreſeen and prevented the fall of Adam:"

I anſwer: (1.) *God made man in his image*, part of which conſiſts in free agency, or a power to determine his own actions. And if creating a free agent is not repugnant to divine wiſdom and goodneſs; the wrong choice or ſin of a free agent, can be no impeachment of thoſe perfections in the Deity.*

(2.) Sup-

* God anſwers thus for himſelf in MILTON.

Man will fall,
He and his faithleſs progeny. Whoſe fault?
Whoſe but his own? Ingrate! he had of me
All he could have: I made him juſt and right,
Sufficient to have ſtood, though free to fall.
Such I created all th' ethereal Pow'rs;
Freely they ſtood who ſtood, and fell who fell.

(2.) Suppoſe man had not been endued with freedom of choice, he would only have ranked among admirable machines, and nothing could have been

Not free, what proof could they have giv'n ſincere
Of true allegiance, conſtant faith or love,
Where only what they *needs muſt do*, appear'd;
Not what they *would?* What praiſe could they receive?
What pleaſure I from ſuch obedience paid,
When will and reaſon (reaſon alſo is choice)
Uſeleſs and vain, of freedom both deſpoil'd,
Made paſſive both, had ſerv'd *neceſſity*,
Not me? They therefore, as to right belong'd,
So were created, nor can juſtly accuſe
Their Maker, or their making, or their fate:
As if predeſtination over-rul'd
Their will, diſpos'd by abſolute decree,
Or high fore-knowledge. They themſelves decreed
Their own revolt, not I; if I fore-knew,
Fore-knowledge had no influence on their fault,
Which had no leſs prov'd certain unforeknown.

YOUNG expreſſes the ſame ſentiment with his peculiar boldneſs and energy.

Blame not the bowels of the Deity:
Man ſhall be bleſs'd as far as man *permits*.
Not man alone, all *rationals*, Heav'n arms
With an illuſtrious, but tremendous, pow'r
To counter-act its own moſt gracious ends;
And this of ſtrict neceſſity, not choice:
That pow'r deny'd, *men*, *angels* were no more,
But paſſive engines, void of praiſe or blame.
Heav'n *wills* our happineſs, *allows* our doom;
Invites us ardently, but not compels;
Heav'n but perſuades, almighty man decrees;
Man is the maker of immortal fates,
Man falls by man, if finally he falls.

been more abſurd than to place him in a ſtate of probation. And ſuppoſe, when he was in that ſtate, divine power had irreſiſtibly turned the ſcale of his will to obedience, the *trial* would have been *prevented*, and the counſel of divine wiſdom fooliſhly defeated.

(3.) God did all, that a wiſe and good Ruler of rational and free creatures, could do to prevent ſin. He placed in Adam's heart, a vigorous principle of holineſs: He granted him ſufficient ſtrength to continue in obedience: He indulged him with his bleſſed preſence and converſe, to encourage him in the way of duty: He ſtrictly forbad him to ſin: He enforced the prohibition by the fearful threatning of death: He promiſed to crown his continuance in holineſs, with a glorious immortality; and gave him *the tree of life* as a pledge of this ineſtimable bleſſing. To have gone farther, would have been entirely inconſiſtent with his wiſdom: an abſolute reſtraint being as contrary to the liberty of a moral agent, and the nature of the divine law; as chaining down an harmleſs man that he may not commit murder, is contrary to the freedom of Engliſhmen, and the laws of this realm. Nor can we, either with reaſon or decency, complain that God did not make us *abſolutely immutable* and *perfect* like himſelf: This is charging him with folly, for not enduing us with infinite wiſdom, and knowledge every way boundleſs; that is, for not making us *gods* inſtead of *men*.

(4.) In caſe man fell, divine mercy had decreed his

his recovery by Jeſus Chriſt: And when the almighty Redeemer ſhall have brought life out of death, and light out of darkneſs, the myſterious drama of creation and redemption, of which we ſee but one or two acts, will appear, even to our objectors, every way worthy of its infinitely wiſe and gracious Author.

II. In the mean time they will ſtill urge that "Adam's poſterity (then unborn) could not *juſtly* partake of the conſequences of his tranſgreſſion." But, ſhall cavils overthrow *matter of fact?* Do not we ſee in every unrenewed perſon, the unbelief, pride, ſinful curioſity, ſenſuality, and alienation from God, to which our firſt parents were ſubjected at their fall? Do not women bear children with ſorrow as well as Eve? Is the ground leſs curſed for us than for Adam? And do not we toil, ſuffer, and die as he did? If this order of things were *unjuſt*, would the *righteous* God have permitted its continuance to the preſent time? Beſides,

Adam contained in himſelf, as in miniature, all his poſterity. The various nations of men, are nothing but different branches growing from that original root. They are *Adam*, or *Man*, exiſting at large; as the branches of a ſpreading oak, with all the acorns that have grown upon, and dropped from them, during a long ſucceſſion of ſummers, are nothing but the original acorn, unfolding and multiplying itſelf with all its eſſential properties. It is then as ridiculous to wonder, that the ſons of depraved

depraved Adam ſhould naturally be depraved, as that an acorn ſhould naturally produce an oak; and a poiſonous root, a malignant plant. Again,

Adam was the general head, repreſentative, and father of mankind; and we ſuffer for his rebellion *legally*; as the children of thoſe who have ſold themſelves for ſlaves, are born in a ſtate of wretched ſlavery; and as the deſcendents of a noble traitor, loſe the title by their anceſtor's crime: *Naturally*, as the ſons of a bankrupt ſuffer poverty for their father's extravagance, or as *Gehazi's leproſy clave to him and his ſeed for ever*: And *unavoidably*, as an unborn child ſhares the fate of his unhappy mother, when ſhe inadvertently poiſons, or deſperately ſtabs herſelf.

III. "But," ſay the ſame objectors, "ſuppoſing it be granted, that we are naturally depraved; yet if our depravity is *natural*, it is *neceſſary*; and we are no more *blameable* for it, than lions for their fierceneſs, or Ethiopians for their black complection."

(1.) Our objectors would not, I preſume, be underſtood to inſinuate by "blameable," that our depravity does not render us deteſtable in the eyes of an holy God, or that it is not in itſelf blame-worthy. Do they leſs diſlike the complection of the Ethiopians, or leſs deteſt the deſtructive rage of lions, becauſe it is *natural* to them? If moral diſpoſitions ceaſed to be worthy of praiſe or diſpraiſe, as ſoon as they are rooted, *morally neceſſary*, and, in *that* ſenſe, *natural*;

natural; what abſurd conſequences would follow! Sinners would become guiltleſs by arriving at compleat impenitency; and God could not be praiſed for his holineſs, nor Satan diſpraiſed for his ſinfulneſs; holineſs being as eſſential to God, by the abſolute perfection of his nature, as ſin is morally neceſſary to the devil, by the unconquerable habit which he has wilfully contracted, and in which he obſtinately remains.

(2.) Should they mean, that "we are not *anſwerable* or *accountable* for our depravity:" I reply, Though I ſhould grant (which I am very far from doing *) that we are *no way* accountable for our moral infection, yet it cannot be denied that we are anſwerable for our *obſtinate refuſal* of relief, and for the *wilful neglect* of the means found out by divine mercy for our cure. Can we juſtly charge God with either our misfortune, or our guilt? Do not parents, by the law of nature, repreſent their unborn poſterity? If Adam ruined us by a *common tranſgreſſion*; has not Chriſt, the ſecond Adam, provided for us a *common ſalvation?* Jude 3. Heb ii. 3. If by *the offence of one*, (Adam,) *judgment came upon*

P *all*

* MILTON introduces Adam ſpeaking thus;

Ah why ſhould all mankind,
For one man's fault, thus guiltleſs be condemn'd,
If guiltleſs? But from me what *can* proceed,
But all corrupt, both mind and will deprav'd,
Not to *do* only, but to *will* the ſame
With *me?* How can they then acquitted ſtand
In ſight of God? Him after all diſputes
Forc'd I abſolve.

all men to condemnation; by the righteouſneſs of one, (Chriſt,) *is not the free gift come upon all men to juſtification of life?* Rom. v. 18. And ſince God has declared, that *The ſon ſhall not bear the iniquity of the father* beyond the ſhort period of this tranſitory life, if any ſuffer after death, is it not entirely for their own unbelief, and peculiar ſins? * Compare John iii. 18, 19. and Mark xvi. 16. But what follows compleatly vindicates our Creator's goodneſs.

(3.) Do ſin and miſery abound by our fall in Adam? Grace and glory *abound much more* by our *redemption* in Jeſus Chriſt, Rom. v. 20. And "it "muſt be owing to our own perverſeneſs, or our "own negligence," (ſays the ingenious Hervey with great truth) "if we do not levy a tax upon "our loſs, and riſe even by our fall." † This leaves

* Milton introduces God ſpeaking thus to the Meſſiah.

Man ſhall not quite be loſt, but ſav'd who will,
Yet not of will in him, but grace in me
Freely vouchſaf'd: once more I will renew
His lapſed pow'rs—yet once more he ſhall ſtand
On even ground againſt his mortal foe,
By me upheld—Be thou in Adam's room
The head of all mankind, though Adam's ſon.
As in him periſh all men, ſo in thee,
As from a ſecond root, ſhall be reſtor'd
As many as are reſtor'd, without thee none.
His crimes make guilty all his ſons; thy merit
Imputed ſhall abſolve them, who renounce
Their own both righteous, and unrighteous deeds;
And live in thee tranſplanted, and from thee
Receive new life.

† Creation's great ſuperior, man, is thine;
Thine is *Redemption*. How ſhould this great truth

leaves us not the leaſt ſhadow of reaſon, to complain of the divine proceedings reſpecting us.

We may then conclude, that a moral depravity, which comes upon us by the *wilful* choice of a parent, in whom we *ſeminally* and *federally* exiſted—a depravity which cleaves to us by an *obſtinate neglect* of the infinitely precious means provided to remove it—a depravity which works now by *our own perſonal choice*, and to which we daily give *our* aſſent by the *free* commiſſion of ſins that are avoidable, leaves us not only accountable, but *inexcuſable* before God.

IV. However the advocates for the natural purity of the human race (endeavouring to clog with difficulties, what they cannot diſprove to be matter of fact) ſtill aſſert, "As we have our ſouls *immediately* from God, *if* we are born ſinful, he muſt either create *ſinful* ſouls, which cannot be ſuppoſed without impiety; or ſend *ſinleſs* ſouls into *ſinful* bodies, to be defiled by the unhappy union, which is as inconſiſtent with his goodneſs as his juſtice. Add to this, ſay the objectors, that nothing can be more unphiloſophical than to ſuppoſe, that a body, a mere lump of organized matter, is able to communicate to

Raiſe man o'er man, and kindle ſeraphs here!
Redemption! 'Twas Creation more ſublime;
Redemption! 'Twas the *labour* of the ſkies;
Far *more* than labour—It was *death* in heav'n.
A truth ſo ſtrange! 'Twere bold to think it true;
If not far bolder ſtill to diſbelieve. YOUNG.

a pure ſpirit that moral pollution, of which itſelf, is as incapable, as the murderer's ſword is incapable of cruelty."

This ſpecious objection, which Dr. Watts acknowledges to be "the very chief point of difficulty, in all the controverſies about original ſin," is wholly founded upon the vulgar notion, that we have our ſouls immediately from God by infuſion: It will therefore intirely fall to the ground, if we can prove, that we receive them, as well as our bodies, by traduction from Adam: And that this is fact, appears, if I am not miſtaken, by the following arguments.

(1.) We have no ground from ſcripture or reaſon to think, that adulterers can, when they pleaſe, put God upon *creating* new ſouls to animate the ſpurious fruit of their crime. On the contrary, it is ſaid, that *God reſted on the ſeventh day from* ALL *his work* of creation.

(2.) Eve herſelf was not *created* but *in* Adam: God breathed no breath of life into her, as he did into her huſband to make him *a living ſoul.* Therefore when Adam ſaw her, he ſaid; *ſhe ſhall be called woman, becauſe ſhe* [her whole ſelf, not her body only] *was taken out of man.* If then the ſoul of the firſt woman ſprang from Adam's ſoul, as her body from his body; what reaſon have we to believe, that the ſouls of her poſterity are immediately infuſed, as Adam's was when God created him?

(3.) All agree, that under God we receive *life* from

from our parents; and if *life*, then certainly our *ſoul*, which is the *principle of life*.

(4.) Other animals have power to propagate their own ſpecies *after its kind*; they can generate *animated* bodies: Why ſhould man be but *half* a father? When did God ſtint him to propagate the mere *ſhell* of his perſon, the body without the ſoul? Was it when *he bleſſed him, and ſaid, Be fruitful and multiply*? When he ſpoke thus, did he not addreſs himſelf to the *ſoul*, as well as to the body? Can the body alone either underſtand or execute a command? Is it not on the contrary highly reaſonable to conclude, that by virtue of the divine appointment and bleſſing, the *whole* man can *be fruitful and multiply*; and the ſoul, under proper circumſtances, can generate a ſoul, as a thought begets a thought; and can kindle the flame of life, as one taper lights another; without weakening its immortal ſubſtance, any more than God the Father (if I may be allowed the compariſon) impairs the divine eſſence by the *eternal* generation of his *only begotten Son*.

(5.) Does not *matter of fact* corroborate the preceding argument? A ſprightly race-horſe generally begets a mettleſome colt; while an heavy cart-horſe begets a colt, that bears the ſtamp of its ſire's dulneſs. And is it not ſo with mankind in general? The children of the Hottentots and Eſkimaux, are commonly as *ſtupid*; while thoſe of the Engliſh and French, are uſually as *ſharp*, as their parents. You ſeldom ſee a wit ſpringing from two half-witted people, or a fool deſcended from very ſenſible parents. The children of men of genius, are frequently

quently as remarkable for ſome branch of hereditary genius; as thoſe of blockheads, for their native ſtupidity. Nothing is more common, than to ſee very paſſionate and flighty parents, have very paſſionate and flighty children. And I have an hundred times diſcovered, not only the features, look, and complexion of a father or a mother in a child's face; but ſeen a congenial ſoul, looking out [if I may ſo ſpeak] at thoſe windows of the body, which we call *the eyes*. Hence I conclude, that the advice frequently given to thoſe, who are about to chuſe a companion for life, "*Take care of the breed*," is not abſolutely without foundation; although ſome lay too much ſtreſs upon it; forgetting that a thouſand unknown accidents may form exceptions to the general rule; and not conſidering, that the peculiarity of the father's breed, may be happily corrected by that of the mother, [and vice verſâ:] and that as the grace of God yielded to, may *ſweeten* the *worſt* temper; ſo ſin perſiſted in, may *ſour* the *beſt*.

(6.) Again, Moſes informs us, that fallen *Adam begat a ſon in his own likeneſs, and after his image:* But had he generated a body without a ſoul, he would not have *begotten a ſon in his own likeneſs*, ſince he was not a mere mortal body, but a *fallen embodied ſpirit*. Compare Gen. v. 3. with xlvi. 26.

"But upon this ſcheme, will objectors ſay, if Adam was converted when he begat a ſon, he begat a converted ſoul." This does by no means follow; for if he was born of God after his fall, it was *by grace through faith*, and not by nature through generation;

neration: he could not therefore communicate his *ſpiritual regeneration* by *natural generation*, any more than a great ſcholar can propagate his learning together with his ſpecies.

Should it be again objected, that "The ſoul is not generated, becauſe the ſcriptures declare, *The Lord is the Father of the ſpirits of all fleſh*, and *The ſpirit returns to God who gave it:*" I anſwer, It is alſo written, that Job and David were *fearfully made and faſhioned by the hands of God in the womb*; that he *formed Jeremiah in the belly*; and that *we are the offspring of him, who made of one blood all nations of men.* Now if the *latter* ſcriptures do not exclude the interpoſition of parents, in the formation of their children's *bodies*; by what rule of criticiſm or divinity can we prove, that the *former* exclude that interpoſition in the production of their *ſouls?*

Nor can materialiſts, who have no ideas of generation, but ſuch as are groſs and carnal like their own ſyſtem, with any ſhadow of reaſon infer, that "if the ſoul is generated with the body, it will alſo periſh with it:" For diſſolution is ſo far from being a neceſſary conſequence of the ſpiritual generation of ſouls, that it would not ſo much as have followed the generation of our bodies, if Adam had not brought *ſin into the world, and* DEATH *by ſin.*—— Again, if wheat, a material ſeed, which grows out of the ſame earthly clod with the chaff that encloſes it, can ſubſiſt unimpaired, when that mean cover is deſtroyed: how much more can the ſoul (that ſpiritual, vital, heavenly power, which is of a nature

ture ſo vaſtly ſuperior to the body in which it is confined) continue to exiſt, when fleſh and blood are returned to their native duſt!

Should ſome perſons reject what I ſay of the traduction of ſouls, in order to illuſtrate the derivation of original ſin: and ſhould they ſay, that they have no more idea of the *generation*, than honeſt Nicodemus had of the *regeneration of a ſpirit*: I beg leave to obſerve two things.

Firſt, If ſuch objectors are converted, they will not deny the *regeneration* of ſouls by the Spirit of God, ſince they experience it, and our Lord ſpeaks of it as a bleſſed reality, even while he repreſents it as a myſtery *unknown* as to the manner of it, John iii. 8—13. Now if pious ſouls have been *regenerated* from the beginning of the world, without exactly knowing *how*; is it reaſonable to deny that ſouls are *generated*, merely becauſe we cannot exactly account for the manner, in which that wonder takes place?

Secondly, Should my objectors be verſed in natural philoſophy, they need not be told, that even the kind of generation, which they allow, is as much a *myſtery* to man, as the movement of a watch is to a child, that juſt ſees the caſe and the glaſs. If they will not believe me, let them believe him, who *gave his heart to ſearch out by wiſdom, concerning all things that are done under heaven*, and who, touching upon our queſtion, ſays: *As thou knoweſt not what is the way of the ſpirit, nor how the bones do grow in the womb of her that is with child: even ſo, thou knoweſt*

knoweſt not the works of God, who maketh all. Eccl. xi. 5.

For my part, I do not ſee, why the ſame almighty Preſerver of men, who [as St. Paul tells us] *made of* ONE BLOOD the bodies of *all nations of men*, might not *of one* ACTIVE THOUGHT, and ARDENT DESIRE, *have made* the ſouls of *all nations of men* alſo. Have not *thought* and *deſire* as great affinity to the nature of the *ſoul*, as *blood* has to that of the *body?* And conſequently are not our ideas of the *traduction* of the *ſoul*, as clear as thoſe, which we can form of the *generation* of the *body?*

Having dwelt ſo long upon the manner in which mankind naturally propagate original corruption, together with their *whole* ſpecies, I hope, I may reaſonably reſume the concluſion of my argument, and affirm, that, if Adam corrupted the fountain of human nature in himſelf, we, the ſtreams, cannot but be naturally corrupted.

XXXII. ARGUMENT.

God being *a Spirit*, reaſon and revelation jointly inform us, that his law is *ſpiritual*, and extends to our thoughts and tempers, as well as to our words and actions. At all times, and in all places, it forbids every thing that is ſinful, or has the leaſt tendency to ſin; it commands all that is excellent, and enjoins it to be done in the utmoſt perfection of our diſpenſation.

Therefore, if we have not always truſted and delighted

lighted in God, more than in all things and perſons; if for one inſtant we have *loved*, or feared, *the creature more than the Creator*; we *have* had *another God beſides the Lord*. Col. iii. 5. Phil. iii. 19.—— Have we once omitted to adore him *in ſpirit and in truth* inwardly, or at any time worſhipped him without becoming veneration outwardly; we have tranſgreſſed as if we had *bowed to a graven image*, John iv. 24. — Though perjury and imprecations ſhould never have defiled our lips; yet, if ever we mentioned God's tremendous name thoughtleſsly, or irreverently in prayer, reading, or converſation, we have *taken it in vain*, and the ſearcher of hearts *will not hold* us *guiltleſs*. Phil. ii. 10.—And if it has not been our conſtant practice and delight, to *enter his courts with praiſe*, and ſpend the whole ſabbath in his bleſſed ſervice, we have polluted that ſacred day, and the guilt of prophaneneſs may juſtly be charged upon us. Iſai. lviii. 13.

Did we ever ſhew any diſreſpect to our ſuperiors, or unkindneſs to our equals and inferiors; we have violated the precept that commands us to *honour all men*, and be punctual in the diſcharge of all ſocial and relative duties. 1 Pet. ii. 17. — Did we ever weaken our conſtitution by exceſs, ſtrike our neighbour in anger, wound his character with an injurious word, or only ſuffer hatred to riſe in our breaſt againſt him; we have committed a ſpecies of *murder*; for, *Whoſoever ſhall ſay to his brother, Thou fool, ſhall be in danger of hell-fire*; and *Whoſoever hateth his brother is a murderer*, Matt. v. 22. 1 John iii.

15.

15. — Are we *the friends of the world*, an apoſtle brands us with the name of *Adulterers*, becauſe we are falſe to our heavenly bridegroom, James iv. 4. And if we have only *looked on a woman to luſt after her*, Chriſt declares, that we *have committed adultery with her already in our heart*, Matt. v. 28. — Have we overcharged our cuſtomers, exacted upon any one in our bargains, inſiſted on a full ſalary for work done by halves, defrauded the king of any part of his taxes, or taken advantage of the neceſſity and ignorance of others to get by their loſs; we ſwell the numerous tribe of reputable thieves, and genteel robbers, Matt. xxii. 21. — Neglecting to keep our word and baptiſmal vow, or ſpeaking an untruth, is *bearing falſe witneſs againſt our neighbour*, ourſelves, or Chriſt, who ſtiles himſelf *the truth*, Rev. xxii. 15. — And giving place to a fretful, diſcontented thought, or an irregular, envious deſire, is a breach of that ſpiritual precept, which made St. Paul ſay, *I had not known luſt*, or a wrong *deſire, to be ſin, except the law had ſaid, Thou ſhalt not covet*, Rom. vii. 7.

Such being the extreme ſpirituality of the law, who can plead, that he never was guilty of breaking one, or even all of the ten commandments? And if we have broken them all, either in their literal or ſpiritual meaning, and are threatned for every tranſgreſſion, with a curſe ſuitable to the Lawgiver's infinite majeſty, who can conceive the greatneſs of our guilt and danger? Till we find a ſanctuary under the ſhadow of a Saviour's wings,

are

are we not as liable to the ſtrokes of divine vengeance, as a felon, guilty of breaking all the ſtatutes of his country, is liable to the penalty of human laws?

If this is not the caſe, there is no juſtice in the court of heaven, and the laws given with ſo much terror from the Almighty's throne, like the ſtatutes of children, or the Pope's bulls, are only *bruta fulmina*, words without effect, and thunders without lightnings.

Some indeed flatter themſelves, that "the law, ſince the goſpel-diſpenſation, abates much of its demands of perfect love." But their hope is equally unſupported by reaſon and ſcripture. The law is the eternal rule of right, the moral picture of the God of holineſs and love. It can no more vary, than its eternal, unchangeable original. The Lord *will not alter the thing that is gone out of his mouth.* He muſt ceaſe to be what he is, before his law can loſe its power to bind either men or angels: and all creatures ſhall break ſooner than it ſhall bend; for if it commands us only to *love God with all our heart, and our neighbour as ourſelves*, what JUST abatement can be made in ſo equitable a precept? Therefore man, who breaks the righteous law of God as naturally as he breathes, is, and muſt continue, under its fearful curſe, till he has ſecured the pardon and help offered him in the goſpel.

XXXIII.

XXXIII. ARGUMENT.

Nor is the goſpel itſelf without its threatnings; for if the Lord, on the one hand, "opens the kingdom of heaven to all believers;" he declares, on the other, that *they all ſhall be damned who believe not the truth*, when it is propoſed to them with ſufficient evidence; and that *he who believeth not is condemned already*, BECAUSE *he hath not believed on the name of the only begotten Son of God.* 2 Theſ. ii. 12. John iii. 18. From theſe awful declarations, I draw the following argument.

If faith is ſo eſſential a virtue, how depraved and wretched is man, who is ſo exceſſively *ſlow of heart, to believe* the things that concern his ſalvation! Matter of fact daily proves, that we readily admit the evidence of men, while we peremptorily reject the teſtimony of God. Commodore Byron's extraordinary account of the giants in Patagonia is or was every where received: But that of Jeſus Chriſt, concerning thoſe who *walk in the broad way to deſtruction*, is and has always been too generally diſregarded. Matt. vii. 13.

On reading in a news-paper an anonymous letter from Naples, we believe, that rivers of liquid fire flow from the convulſed bowels of a mountain, and form burning lakes in the adjacent plains: But if we read in the ſcripture, that *Tophet*, the burning lake, *is prepared of old* for the impenitent, we beg leave to with-hold our aſſent; and unleſs divine grace

prevents, we muſt fall in, and feel, before we will aſſent and believe. Iſa. xxx. 33.

Who, that has ſeen a map of Africa, ever doubted, whether there is ſuch a kingdom as that of Morocco, though he never ſaw it, or any of its natives? But who, that has peruſed the goſpel, never doubted, whether *the kingdom of heaven within us*, or that ſtate of *righteouſneſs, peace, and joy in the Holy Ghoſt*, which God opens to believers upon earth, is not a mere imagination? Though Chriſt himſelf invites us to it, and many pious perſons, not only teſtify they enjoy it, but actually ſhew its bleſſed fruits in heavenly tempers, a blameleſs life, a triumphant death. Mark i. 14. Luke xvii. 21. Rom. xiv. 17. Rev. i. 6.

With what readineſs do we depend upon an honeſt man's promiſe, eſpecially if it is reduced into a bond? But with what reluctance do we rely on the *many great and precious promiſes* of God, *confirmed by an oath*, delivered before the moſt unexceptionable witneſſes, and ſealed with the blood of Jeſus Chriſt? 2 Pet. i. 4. 2 Cor. i. 20. Heb. vi. 17.

And ye, numerous tribe of patients, how do ye ſhame thoſe who call themſelves Chriſtians! So entire is the truſt which you repoſe upon a phyſician's advice, whom perhaps you have ſeen but once, that you immediately abſtain from your pleaſant food, and regularly take medicines, which, for what you know, may be as injurious to your ſtomach, as they are offenſive to your palate: But we, who profeſs chriſtianity, generally quarrel with Chriſt's

Chriſt's preſcriptions; and if we do not underſtand the nature of a remedy which he recommends, we think this is a ſufficient reaſon for refuſing it. From Chriſt only, if we can help it, we will take nothing upon truſt.

One falſe witneſs is often ſufficient to make us believe, that a neighbour vows to do us an injury; but twenty miniſters of Jeſus cannot perſuade us, God *hath ſworn in his wrath*, that if we die in our ſins *we ſhall not enter into his reſt*, Pſal. xcv. 11. or that if we *come to him* for pardon and life, *he will in no wiſe caſt us out*, John vi. 37.—The moſt defamatory and improbable reports ſpread with uncommon ſwiftneſs, and paſs for matter of fact: But when St. Paul teſtifies, that *if any man hath not the Spirit of Chriſt, he is none of his*, Rom. viii. 9. who believes his teſtimony? Does not the ſame mind, that was open to ſcandalous lies, prove ſhut againſt ſuch a revealed truth?

Iſaiah aſks, *Who hath believed our report?* And Jeſus ſays, *When the Son of man cometh, ſhall he find faith upon the earth?* Alas! there would have been no room for theſe plaintive queſtions, if *the word of God* had not been propoſed to our faith; for the moſt groundleſs and abſurd aſſertions of men, find multitudes of believers. We ſee daily, that an idle rumour about a peace or a war, meets with ſuch credit as to raiſe or ſink the ſtocks in a few hours.

It is evident that man has a fooliſh and *evil heart of unbelief*, ready to *ſtrain out a gnat* in divine revelation, while he greedily *ſwallows up the camel* of

human impoſture. Now if it is part of the goſpel, which Chriſt commands his miniſters to *preach to every creature*, that *he who believeth not ſhall be damned*, Mark xvi. 16. how great is the depravity, and how imminent the danger of fallen man, who has ſuch a ſtrong propenſity, to ſo deſtructive, ſo damnable a ſin as unbelief!

XXXIV. ARGUMENT.

But, let us come ſtill nearer to the point. If we are not *by nature conceived in ſin*, and *children of wrath*, millions of infants, who die without actual ſin, have no need of the blood of Chriſt to waſh their robes, nor his Spirit to purify their hearts. The incarnation of the Eternal Word, and the influences of the Holy Spirit, are as unneceſſary to them, as the viſits of a phyſician, and his remedies to perſons in perfect health. Their ſpotleſs innocency is a ſufficient paſſport for heaven: Baptiſm is ridiculous, and the Chriſtian religion abſurd in their caſe.

Nor does it appear, why it might not be as abſurd with regard to the reſt of mankind, did they but act their part a little better: For if we are naturally innocent, we have a natural power to remain ſo; and by a proper uſe of it, we may avoid ſtanding in need of the ſalvation procured by Chriſt for the *loſt*.

Nay, if innocent nature, carefully improved, may be the way to eternal life, it is certainly the readieſt way,

way, and the Son of God ſpeaks like the grand deceiver of mankind, when he ſays, *I am the way,* NO MAN *cometh to the Father* but BY ME. Chriſtians, let ſelf-conceited Deiſts entertain the thought, but harbour it not a moment: In you it would be highly blaſphemous.

XXXV. ARGUMENT.

And that you may deteſt it the more, conſider further, that all the capital doctrines of Chriſtianity, are built upon that fundamental article of our depravity and danger. If *all fleſh hath* not *corrupted its way,* how ſevere are theſe words of Chriſt? *Except ye repent, ye ſhall all periſh:* And *Except ye be converted, ye ſhall not enter into the kingdom of heaven?* — If all are not carnal and earthly by their firſt birth, how abſurd is what he ſaid to Nicodemus; *Except a man be born again, he cannot ſee the kingdom of heaven?* —If there is any ſpiritual health in us by nature, how notoriouſly falſe are theſe aſſertions: *All our ſufficiency is of God: Without me ye can do nothing?*— If every natural man is not the reverſe of the holineſs, in which Adam was created; how irrational theſe and the like ſcriptures? *If any man is in Chriſt, he is a* NEW CREATURE: *In Chriſt Jeſus neither circumciſion availeth any thing, nor uncircumciſion, but a* NEW CREATURE?—To conclude: If mankind are not univerſally corrupt, guilty, and condemned; how unneceſſarily alarming is this declaration? *He that believeth not on the Son of God is condemned already*

—*The wrath of God abideth on him:* And if we are not fooliſh, unrighteous, unholy, and enſlaved to ſin; why is *Chriſt made to us of God wiſdom, righteouſneſs, ſanctification, and redemption?*

Take away then the doctrine of the fall, and the tower of evangelical truth, built by Jeſus Chriſt, is no more founded on a rock, but upon the ſand: Or rather, the ſtately fabric is inſtantly thrown down, and leaves no ruins behind it, but the dry morality of Epictetus, covered with the rubbiſh of the wildeſt metaphors, and buried in the moſt impertinent ceremonies.

XXXVI. ARGUMENT.

One more abſurdity ſtill remains. If man is not in the moſt imminent danger of deſtruction, nothing can be more extravagant than the great article of the Chriſtian faith, thus expreſſed in the Nicene Creed. *Jeſus Chriſt, very God of very God, by whom all things were made, for us men, and for our ſalvation came down from heaven, was made man, and was crucified* FOR US.

Is it not aſtoniſhing, that there ſhould be people ſo infatuated, as to join every Lord's day in this ſolemn confeſſion, and to deny the other ſix, the horrible danger to which they are expoſed, till they have an intereſt in Chriſt? Is not the leaſt grain of common ſenſe ſufficient to make an attentive perſon ſee, that if he, *by whom all things were made, came from heaven for* OUR *ſalvation*, if he *was made man*

that

that he might ſuffer and be *crucified for* us; he ſaw us guilty, condemned, loſt, and obnoxious to the *damnation*, which we continually deprecate in the litany? Shall we charge the Son of God, *in whom are hid all the treaſures of divine wiſdom*, with the unparralleled folly of coming from heaven to atone for *innocent* creatures, to reprieve perſons *uncondemned*, to redeem a race of *free men*, to deliver from the curſe a people *not accurſed*; to hang by exquiſitely dolorous wounds, made in his ſacred hands and feet, on a tree more ignominious than the gallows, for *honeſt men* and *very good ſort of people*; and to expire under the ſenſe of the wrath of heaven, that he might ſave from hell people in *no danger* of going there?

Reader, is it poſſible to entertain for a moment theſe wild notions, without offering the utmoſt indignity to the Son of God, and the greateſt violence to common ſenſe? And does not reaſon cry, as with the ſound of a thouſand trumpets? "If our Creator could not ſave us, conſiſtently with his glorious attributes, but by becoming incarnate, paſſing through the deepeſt ſcenes of humiliation and temptation, diſtreſs and want, for thirty-three years; and undergoing at laſt the moſt ſhameful, painful, and accurſed death in our place; our wickedneſs muſt be deſperate, our ſins execrable, our guilt black as the ſhadow of death, and our danger dreadful as the gloom and torments of hell?"

"*Shocking doctrine!*" ſays the ſelf-conceited moraliſt, as he riſes from his chair full of indignation, and

and ready to throw aſide the arguments he cannot anſwer. Reader, if you are the man, remember that this is an appeal to *reaſon* and not to *paſſion*, to *matter of fact*, and not to your vitiated taſte for *pleaſing error*. You may cry out at the ſight of a ſhroud, a coffin, a grave, "*Shocking objects!*" but your loudeſt exclamations will not leſſen the awful reality, by which many have happily been *ſhocked* into a timely conſideration of, and preparation for, approaching death.

"But this doctrine, you ſtill urge, drives people to deſpair."—Yes, to a deſpair of being ſaved by their own merits and righteouſneſs; and this is as reaſonable in a ſinner who comes to the Saviour, as deſpairing to ſwim acroſs the ſea, is rational in a paſſenger that takes ſhip. Our church, far from ſpeaking againſt it, ſays, that *ſinners ſhould be diſmayed at God's rightful juſtice, and ſhould* DESPAIR *indeed, as touching any hope that may be* IN THEMSELVES. Hom. on falling from God, 2d part.

A juſt deſpair of ourſelves is widely different from a deſpair of God's mercy, and Chriſt's willingneſs to ſave the chief of ſinners, who flies to him for refuge. This horrible ſin, this black crime of Judas, ſprings rather from a ſullen, obſtinate rejection of the remedy, than, as ſome vainly ſuppoſe, from a clear knowledge of the diſeaſe: And that none may commit it, Chriſt's miniſters take particular care not to preach the law without the goſpel, and the fall without the recovery: No ſooner have they opened the wound of ſin, feſtering in the ſinner's conſcience,

conſcience, than they pour in the balm of divine promiſes, and make gracious offers of a free pardon, and full ſalvation by the compaſſionate Redeemer, who came to *juſtify the ungodly*, and to *ſave the loſt*.

And indeed thoſe only, who ſee their ſin and miſery, will cordially embrace the goſpel; for common ſenſe dictates, that none care for the king's mercy, but thoſe who know, they are guilty, condemned criminals. How exceſſively unreaſonable is it then to object, that the preaching of man's corrupt and loſt eſtate drives people to deſpair of divine mercy, when it is abſolutely the only means of ſhewing them their need of it, and making them gladly accept it upon God's own terms!

Leaving therefore that trite objection to the unthinking vulgar, once more, judicious reader, ſummon all your rational powers; and, after imploring help from on high to uſe them aright, ſay, whether theſe laſt arguments do not prove, that no *Chriſtian* can deny the compleat fall of mankind, without renouncing the capital doctrines of his own religion; overturning the very foundation of the goſpel, which he profeſſes to receive; ſtaining the glory of the Redeemer, whom he pretends to honour; and impiouſly taking from his crown, *wiſdom*, *truth*, and *charity*, the three jewels that are its brighteſt ornaments.——Sum up then all that has been advanced concerning the afflictive dealings of God's providence with mankind, and the baſe conduct, or wicked temper of mankind towards God, one another, and themſelves.—Declare,

if

if all the arguments laid before you, and cleared from the thickeſt clouds of objections that might obſcure them, do not caſt more light upon the black ſubject of our depravity, than is ſufficient to ſhew that it is a melancholy truth.—And finally pronounce, whether the doctrine of our corrupt and loſt eſtate, ſtated in the words of the ſacred writers, and of our pious reformers, is not *rationally demonſtrated*, and eſtabliſhed upon the firmeſt baſis in the world, *Matter of fact, and* the dictates of *common ſenſe.*

FIFTH

FIFTH PART.

WHEN a doctrine has been clearly demonſtrated, the truths that *neceſſarily* ſpring from it, cannot reaſonably be rejected. Let then common ſenſe decide, whether the following conſequences do not *neceſſarily* reſult from the doctrine of the fall, eſtabliſhed in the preceding parts of this treatiſe.

I. INFERENCE. If we are by nature in a corrupt and loſt eſtate, the grand buſineſs of miniſters is to rouze our drowzy conſciences, and warn us of our imminent danger: It behoves them to *cry aloud and ſpare not, to lift up their voice like a trumpet*, and *ſhew us our tranſgreſſions and our ſins*: Nor are they to deſiſt from this unpleaſing part of their office, till we *awake to righteouſneſs*, and *lay hold on the hope ſet before us*.

If preachers, under pretence of peace and good-nature, let the wound feſter in the conſcience of their hearers, to avoid the thankleſs office of probing it to the bottom: If, for fear of giving them pain by a timely amputation, they let them die of a mortification: Or if *they heal the hurt of the daughter*

of

of God's people ſlightly, ſaying, Peace! Peace! when there is no peace; they imitate thoſe ſycophants of old, who, for fear of diſpleaſing the rich and offending the great, *preached ſmooth things, and prophecied deceit.*

This cruel gentleneſs, this ſoft barbarity is attended with the moſt pernicious conſequences, and will deſervedly meet with the moſt dreadful puniſhment. *Give ſinners warning from me*, ſays the Lord to every miniſter: *When I ſay to the wicked*, the unconverted, *Thou ſhalt ſurely die*; *and thou giveſt him not warning, he ſhall die in his iniquity*, in his unconverted ſtate; *but his blood will I require at* THY *hand.* See Matt. xviii. 3. Ezek. iii. 18. and xiii. 10.

II. INFER. If we are naturally depraved and condemned creatures; *ſelf-righteouſneſs* and *pride*, are the moſt abſurd and monſtrous of all our ſins. The deepeſt repentance and profoundeſt humility become us: To *neglect* them, is to ſtumble at the very threſhold of true religion; and to *ridicule* them, is to pour contempt upon reaſon, revelation, and the firſt operations of divine grace on a ſinner's heart.

III. INFER. If the corruption of mankind is univerſal, inveterate, and amazingly powerful, no mere creature can deliver them from it. They muſt remain unreſtored; or they muſt have an almighty, omniſcient, omnipreſent, unwearied, infinitely patient Saviour; willing day and night to attend

attend to the wants, and public or ſecret applications of millions of wretched ſouls; and able to give them immediate aſſiſtance throughout the world; in all their various trials, temptations, and conflicts, both in life and in death. Is the moſt exalted *creature* ſufficient for theſe things?

When ſuch a vaſt body as mankind, ſpread over all the earth for thouſands of years, made up of numerous nations, all of which conſiſt of multitudes of individuals, each of whom has the ſprings of all his faculties and powers enfeebled, diſordered, or broken:—When ſuch an immenſe body as this, is to be reſtored to the image of the infinitely holy, glorious, and bleſſed God; common ſenſe dictates, that the amazing taſk can be performed by no other than the original Artiſt, the great Searcher of hearts, the omnipotent Creator of mankind.

Hence it appears, that, notwithſtanding the cavils of Arius, the Saviour is GOD OVER ALL *bleſſed for ever, all things were made by him, he upholds all things by the word of his power*, and every believer may adore him, and ſay, with the wondering apoſtle, when the light of faith ſhone into his benighted ſoul, *My Lord and my* GOD!

IV. INFER. If our guilt is immenſe, it cannot be expiated without a ſacrifice of an infinite dignity: Hence we diſcover the miſtake of Heathens and carnal Jews, who truſted in the ſacrifices of beaſts; the error of Deiſts, Mahometans, and Socinians, who ſee no need of any expiatory ſacrifice; and the

amazing preſumption of too many Chriſtians, who repoſe a conſiderable part of their confidence in the proper merit of their works; inſtead of placing it entirely in the infinitely meritorious ſacrifice of the immaculate Lamb of God, humbly acknowledging that all the gracious rewardableneſs of the beſt works of faith, is derived from his precious blood and *original* merit.

V. Infer. If our ſpiritual maladies are both numerous and mortal, it is evident, we cannot *recover* the ſpiritual health that we enjoyed in our firſt parents, but by the powerful help of our heavenly Phyſician, the ſecond Adam. How abſurd is it then to ſay, that we are ſaved, or *recovered* by doing good works, without the quickning grace of a Saviour?

A wretched beggar is lame both in his hands and feet: An officious man, inſtead of taking him to a perſon famous for his ſkill in relieving ſuch objects of diſtreſs, aſſures him, that the only way of getting well, is to run of errands for his prince, and work for his fellow-beggars. You juſtly wonder at the cruelty and folly of ſuch a director: But you have much more reaſon to be aſtoniſhed at the conduct of thoſe miſerable empirics, who direct poor, blind, lame ſinners, labouring under a complication of ſpiritual diſorders, and ſick even unto eternal death, to ſave themſelves merely by ſerving God, and doing good to their neighbours; as if they needed neither repentance towards God, nor faith in our Lord

Lord Jeſus Chriſt, nor yet free grace to enable them to repent, believe, and ſerve God acceptably.

How much more rational is the evangelical method of ſalvation! *We are ſaved*, ſays the apoſtle, we are reſtored to *ſaving health*, and a ſpiritual activity to ſerve God and our neighbour, *not by works, not of ourſelves*; but, *by grace*, by mere favour; *through faith*, through ſuch an entire confidence in our Phyſician, as makes us gladly take his powerful remedies, abſtain from the pleaſing poiſon of ſin, and feed on thoſe divine truths, which communicate angelical vigor and happineſs to our ſouls. Eph. ii. 8.

VI. INFER. If our nature is ſo compleatly fallen and totally helpleſs, that in ſpiritual things *we are not ſufficient of ourſelves to think any thing* truly good *as of ourſelves, but our ſufficiency is of God*; it is plain, we ſtand in abſolute need of his Spirit's aſſiſtance, to enable us to pray, repent, believe, love, and obey aright. Conſequently, thoſe who ridicule the Holy Spirit, and his ſacred influence, deſpiſe the great *helper of our infirmities*, and act a moſt irrational, wicked, and deſperate part. Rom. viii. 26.

VII. INFER. If by nature we are *really* and *truly* born in ſin, our regeneration cannot be a mere metaphor, or a vain ceremony; our ſpiritual birth muſt be *real* and *poſitive*. How fatal therefore is the miſtake of thoſe, who ſuppoſe that the *new birth* is only a figurative expreſſion for a *decent behaviour!*

How dreadful the error of thoſe, who imagine that all, whoſe faces have been typically waſhed with material water in baptiſm, are now effectually *born again of* living *water and the* Holy *Spirit!* And how inexcuſable the caſe of the multitudes, who, in the church of England, are under this dangerous miſtake, ſo prudently guarded againſt by our pious Reformers!

In our catechiſm, they clearly diſtinguiſh between *the outward viſible ſign or form in baptiſm*, and *the inward, ſpiritual grace:* And by defining the latter, *a death unto ſin, and a new birth unto righteouſneſs*, they declare that whoſoever is not *dead* or dying *to ſin* and *alive to righteouſneſs*, is not truly regenerate, and has nothing of baptiſm but the *outward and viſible ſign*. In the 27th of our articles they mention, that *baptiſm is* not the new birth, but *a* SIGN *of regeneration or new birth, whereby, as by an inſtrument, they who receive baptiſm rightly, are grafted into the church.* And if our church returns thanks for the regeneration of the infants, whom ſhe has admitted to baptiſm, it is chiefly † upon a charitable ſuppoſition, that they have *received it rightly*, and will, *for their part, faithfully perform the promiſes, made*

† I ſay *chiefly*, becauſe our church gives thanks alſo for Chriſt's general grace and mercy to children, declaring herſelf *perſuaded of the good will of our heavenly father towards this* [unbaptized] *infant*, through Chriſt, who ſaid, that *of little children is the kingdom of heaven*. The truth lies between the error of the *Pelagians*, who ſuppoſe that unbaptized infants are *ſinleſs* like angels; and that of the *Papiſts*, who affirm that they are *graceleſs* as devils.

made for them by their ſureties. If they refuſe to do it *when they come of age*, far from treating them as her regenerate children, ſhe denounces a general excommunication againſt them, and charges them *not to come to* her *holy table, leſt Satan brings them, as* he did *Judas, to deſtruction both of body and ſoul.*

VIII. INFER. If the fall of mankind in Adam, does not conſiſt in a capricious imputation of his perſonal guilt, but in a real, preſent participation of his depravity, impotence, and miſery; the ſalvation that believers have in Chriſt, is not a capricious imputation of his perſonal righteouſneſs; but a real, preſent participation of his purity, power, and bleſſedneſs, together with pardon and acceptance.

Unſpeakably dangerous then is the deluſion of thoſe, whoſe brains and mouths are filled with the notions and expreſſions of *imputed righteouſneſs*; while their poor, carnal, unregenerate hearts remain perfect ſtrangers to *the Lord our righteouſneſs.*

IX. INFER. If the corrupt nature which ſinners derive from Adam, ſpontaneouſly produces all the wickedneſs that overſpreads the earth; the holy nature which believers receive from Chriſt, is alſo ſpontaneouſly productive of all the fruits of righteouſneſs, deſcribed in the oracles of God: *Good works ſpringing out* † NECESSARILY *of a true and lively faith.* Art. xii.

† This is to be underſtood of a moral, and not of an abſolute, irreſiſtible neceſſity, for faith never unmans the believer.

Such miniſters therefore, as clearly preach our fall in Adam, and that faith in Chriſt, which is productive of genuine holineſs and active love, will infallibly promote good works and pure morality: When thoſe who inſiſt *only* upon works and moral duties, will neither be zealous of good works themſelves, nor inſtrumental in turning ſinners from their groſs immoralities. The reaſon is obvious: Evangelical preachers follow their Lord's wiſe direction: *Make the tree good, and the fruit ſhall be good alſo*; but moraliſts will have *corrupt trees bring forth good fruit*, which in the nature of things is impoſſible, Matt. xii. 33. Luke vi. 43. Therefore, as nothing but faith *makes the tree good*, and as *without faith it is impoſſible to pleaſe God*; the Chriſtian, that will *come to him* with good works, *muſt* not only *believe* [as heathens] *that he is, and that he is a rewarder of thoſe who diligently ſeek him*; but alſo that *he was in Chriſt, reconciling the world unto himſelf*, &c.

X. INFER. If corruption and ſin work ſo powerfully and ſenſibly, in the hearts of the unregenerate, we may, without deſerving the name of Enthuſiaſts, affirm, that the regenerate are ſenſible of the powerful effects of divine grace in their ſouls; or to uſe the words of our 17th article, we may ſay, *They feel in themſelves the workings of the Spirit of Chriſt*: For *where* the poiſon of *ſin hath abounded*, and has been of courſe abundantly felt; *grace*, the powerful antidote that expels it, does *much more abound*,

abound, and conſequently may be much more perceived.

Therefore *the knowledge of ſalvation by the forgiveneſs of ſins*, the aſſurance of faith, and *the peace of God paſſing all underſtanding*, are the EXPERIENCED *bleſſings* of the converted; as certainly as a guilty conſcience, the gnawing of worldly cares, the working of evil tempers, the tumults of unbridled appetites, and the uproars of rebellious paſſions, are the EXPERIENCED *curſes* of the unconverted.

Reader, if theſe inferences are juſtly drawn, is it not evident, that the † principles generally exploded among us, as enthuſiaſtical or methodiſtical, flow from the doctrine demonſtrated in this treatiſe, as naturally as light from the ſun? Theſe conſequences lead you perhaps farther than you could wiſh; but let them not make you either afraid or aſhamed of the goſpel. Prejudices, like clouds, will vaniſh away; but truth, which they obſcure for a time, like the ſun, will ſhine for ever. A great man in the law ſaid, *Fiat Juſtitia, ruat mundus.* Improve the noble ſentiment, and ſay with equal fortitude, *Stet Veritas, ruat mundus:* Let truth ſtand, though the univerſe ſhould ſink into ruins.

But

† Thoſe doctrines, pointed out in the ten above-mentioned inferences, are—1. The alarming ſeverity of the law. 2. The need of a deep, heart-felt repentance. 3. The divinity of Chriſt. 4. The infinite merit of his ſacrifice. 5. Salvation by faith in him. 6. The influences of his Holy Spirit. 7. The reality of the new birth. 8. The neceſſity of a preſent ſalvation. 9. The zeal of believers for good works, and 10. The comfortable aſſurance which they have of their regeneration.

But happily for us, the danger is all on the ſide of the oppoſite doctrine; and that you may be convinced of it, I preſent you next with a view of the

Dreadful Conſequences

neceſſarily reſulting from the ignorance of our depravity and danger.

1. As the tempter cauſed the fall of our firſt parents, by inducing them to believe, that they *ſhould not ſurely die*, if they broke the divine law: So now we are fallen, he prevents our recovery by ſuggeſting, "the bitterneſs of death is paſt," and "we are in a ſtate of ſafety." — Hence it is, that you ſleep on in carnal ſecurity, O ye deluded ſons of men, and even dream, ye are ſafe and righteous. Nor can ye eſcape for your lives, till the veil of unbelief is taken away, and ye awake to a ſight of your corrupt and loſt eſtate: For there is no guarding againſt, nor flying from, an unſeen, unſuſpected evil: Here, as in a conſpiracy, the danger continually increaſes, till it is happily diſcovered.

2. If we are not ſenſible of our natural corruption, and the juſtice of the curſe intailed upon us on that account; can we help thinking God a tyrant, when he threatens unconverted moraliſts with the ſevereſt of his judgments, or cauſes the black ſtorms of his providence to overtake us and our deareſt relatives?

Anſwer, ye ſelf-righteous phariſees, that ſo bitterly

terly exclaim againſt the miniſters, who declare by the authority of ſcripture, that, *except ye repent, ye ſhall all periſh.* Anſwer, fond mother, whoſe tears of diſtraction, mix with the cold ſweat of the convulſed, dying infant on thy lap. Doſt thou not ſecretly impeach divine juſtice, and accuſe heaven of barbarity? Ah! if thou didſt but know the evil nature, which thou and thy Iſaac have brought into the world; if thou ſaw'ſt the root of bitterneſs, which the hand of a gracious Providence even now extracts from his heart; far from being ready to *curſe God, and die* with thy child, thou wouldſt patiently acquieſce in the kindly-ſevere diſpenſation: Thou wouldſt *clear him when he is judged* by ſuch as thyſelf, and even *glorify him in the evil day of* this painful *viſitation.*

3. Though man's heart is hardened as ſteel, it does not frequently emit the helliſh ſparks of ſuch murmurings againſt God, becauſe it can ſeldom be ſtruck by the flint of ſuch ſevere afflictions; yet the miſchief is there, and will break out, if not by *blaſphemous deſpair*, at leaſt by its contrary, *preſumptuous madneſs.* Yes, reader, unleſs thou art happily made acquainted with the ſtrength of thy inbred depravity, thou wilt raſhly venture among the ſparks of temptation: With carnal confidence thou wilt aſk, "What harm can they do me?" And thou wilt continue the hazardous ſport, till ſin and wrath conſume thee together. Nor will this be more ſurprizing, than that one, who carries a bag of gun-powder, and knows not the dangerous nature

of

of his load, ſhould fearleſsly ruſh through the midſt of flames or ſparks, till he is blown up and deſtroyed.

4. This fatal raſhneſs is generally accompanied with a glaring inconſiſtency. Do not you make the aſſertion good, ye ſaints of the preſent age, who pretend to have found the ſecret of loving both God and the world? Do not we hear you deny to men, that you are *condemned*; and yet cry to God to *have mercy upon you?* But if you are not condemned, what need have you of *mercy?* And if you are, why do you deny your loſt eſtate? Thou too, reader, wilt fall into this abſurdity, unleſs thou knoweſt thy juſt condemnation. But the miſchief will not ſtop here; for,

5. Ignorance of the myſtery of iniquity within you, muſt, in the nature of things, cauſe you to neglect prayer, or to pray out of character. As unhumbled moraliſts, inſtead of approaching the throne of grace, with the ſelf-abaſement of the penitent Publican, ſaying, *God be merciful unto me a ſinner:* you will provoke the Moſt High, by the open prophaneneſs of the Sadducee; or inſult him by the ſelf-conceited ſervices of the Phariſee, boaſting ye "do no harm," and *thanking God, ye are not as other men.* On theſe rocks your formal devotion will ſplit, till you know, that, as the impenitent and prayerleſs ſhall periſh, ſo the Lord accepts no penitential prayer, but that of *the man, who knows the plague of his own heart*; becauſe he alone prays

in

in his own character, and without hypocriſy. 1 Pet. v. 5. 1 Kings viii. 38.

6. And as you cannot approach the throne of grace aright, while you remain inſenſible of your corruption; ſo the reading or preaching of God's word, till it anſwers the end of conviction, is of no ſervice to you, but rather proves, to uſe St. Paul's nervous expreſſion, the *ſavour of death unto death.* For when the terrors of the law only ſuit your caſe, you vainly catch at the comforts of the goſpel; or rather you remain as unaffected under the threatnings of the one, as under the promiſes of the other: You look on mount Sinai and mount Sion, with equal indifference, and the warmth of the preacher, who invites you to *fly from the wrath to come,* appears to you an inſtance of religious madneſs. Nor is it a wonder it ſhould, while you continue unacquainted with your danger: When a mortal diſeaſe is neither felt nor ſuſpected, a pathetic addreſs upon its conſequences and cure, muſt be received by any reaſonable man, with the greateſt unconcern; and the perſon that makes it in earneſt, muſt appear exceedingly ridiculous. Again,

7. *My people are deſtroyed for lack of knowledge,* ſays the Lord. This is true particularly with regard to the knowledge of our depravity. Reader, if thou remaineſt a ſtranger to it, thou wilt look upon ſlight confeſſions of outward ſins as true repentance; and the *godly ſorrow that worketh repentance to ſalvation,* will appear to thee a ſymptom of melancholy. Taking an external reformation of manners, or a change

change of ceremonies and opinions, for true converſion, thou wilt think thyſelf in a ſafe ſtate, while thy heart continues habitually wandering from God, and under the dominion of a worldly ſpirit. In a word, ſome of the branches of the tree of corruption thou mayſt poſſibly lop off, but the root will ſtill remain and gather ſtrength. For it is plain, that a bad root, ſuppoſed not to exiſt, can neither be heartily lamented, nor earneſtly ſtruck at with the ax of ſelf-denial.

Even an Heathen could ſay; † "The knowledge of ſin, is the firſt ſtep towards ſalvation from it: For he, who knows not that he ſins, will not ſubmit to be ſet right: Thou muſt find out what thou art, before thou canſt mend thyſelf. — Therefore when thou diſcovereſt thy vices, to which thou waſt before a ſtranger, it is a ſign that thy ſoul is in a better ſtate."

8. It is owing to the want of this diſcovery, O ye pretended ſons of reaſon, that thinking yourſelves born pure, or ſuppoſing the diſeaſe of your nature to be inconſiderable, you imagine it poſſible to be your own phyſicians, when you are only your own deſtroyers. Hence it is, that while you give to Jeſus the titular honour of *Saviour*, you ſpeak perpetually of being "ſaved merely by your duties and beſt endeavours." Hear him warning you againſt

† Initium eſt ſalutis notitia peccati, nam qui peccare ſe neſcit corrigi non vult: Deprehendas te oportet antequam emendes. Sen. Ep. xxviii.—Et hoc ipſum argumentum eſt in melius tranſlati animi, quod vitia ſua, quæ adhuc ignorabat, videt. Ep. vi.

againſt this common deluſion: *O Iſrael*, ſays he, *thou haſt deſtroyed thyſelf, but in* ME *is thy help found. The whole need not a phyſician, but they that are ſick*, beyond all hopes of recovering themſelves.

9. The preſcriptions of this wiſe Phyſician, are exceſſively ſevere to fleſh and blood, and ſome of his remedies as violent as our diſeaſe. Therefore, except we ſee the greatneſs of our danger, we ſhall beg to be excuſed from taking the bitter potion. Who can have reſolution enough to *cut off a right hand, to pluck out a right eye*, to *take up his croſs daily, to deny himſelf, and loſe even his own life*, or what is often dearer, his fair reputation? — Who, I ſay, can do this, till a ſight of imminent ruin on the one hand, and of redeeming love on the other, makes him ſubmit to the painful injunctions? Thou lovely youth, noted in the goſpel for thy harmleſſneſs, I appeal to thy wretched experience. When the Phyſician of ſouls, at whoſe feet thou waſt proſtrate, commanded thee to *ſell all and follow him*, what made thee *go away ſorrowful* and undone? Not barely thy *great poſſeſſions*, but the ignorance of thy condition: For *all that a man hath will he give for his life*, when he ſees it in immediate danger, Matt. xix. 22.

10. If it is a deſperate ſtep to turn away from the Prince of life, it is a daring one to approach him with a mere compliment. Of this nevertheleſs you are guilty, ye unawakened ſinners, who daily appear before the throne of grace, with *thanks* and *praiſes* to God, *for his ineſtimable love in the redemp-*

tion of the world by our Lord Jeſus Chriſt. Alas! When you deny the ſtate of ſin and miſery, in which you are by nature, and yet preſume to thank God for *redemption* from it, do you not mock him as ſolemnly as you would the king, were you to preſent him every day an addreſs of thanks, for redeeming you from Turkiſh ſlavery, when you never knew yourſelves ſlaves in Turky? O how provoking to God muſt theſe unmeaning thankſgivings be! Surely one day they will be ranked among the indignities, offered by earthly worms to *the Majeſty on Hi h.*

11. Some indeed, more conſiſtent than you, openly throw off the maſk. Seeing neither the unfathomable depth of their miſery by the fall, nor the immenſe height of their aggravated iniquities, they do not trifle with, but at once *deny, the Lord that bought them.* Yes, far from admiring the eſtabliſhed method of a ſalvation, procured at ſo immenſe a price, as the incarnation and crucifixion of the Son of God, they are not afraid to intimate it is irrational: And upon their principles they may well do it; for if our ruin is not immenſe, what need is there for an immenſely glorious Redeemer? And if our guilt reaches not up to heaven, why ſhould the Son of God have come down from thence, to *put away ſin by the ſacrifice of himſelf?*

12. As we ſlight or reject the Saviour, till we are truly convinced of the evil and danger of ſin; ſo we worſhip a falſe god, a mere idol. For, inſtead of adoring Jehovah, infinite in his holineſs and

and hatred of ſin, inviolable in the truth of his threatnings againſt it, and impartial in his ſtrict juſtice—a God in whoſe preſence unhumbled ſinners, *are not able to ſtand*, and *with whom evil cannot dwell*; we bow to a *ſtrange god*, whom pious men never knew—a god formed by our own fancy, ſo *unholy* as to connive at ſin, ſo *unjuſt* as to ſet aſide his moſt righteous law, and ſo *falſe* as to break his ſolemn word, that we muſt *turn or die*, Ez. xxxiii. 11. Is not this worſhipping a god of our own making; or as David deſcribes him, a *god altogether ſuch as ourſelves?* To adore an idol of paſte, made by the baker and the prieſt, may be indeed more fooliſh, but cannot be more wicked, than to adore one made by our wild imagination, and impious unbelief.

13. We may go one ſtep farther ſtill, and affirm, that till we are deeply convinced of ſin, far from worſhipping the true God, [which implies knowing, loving, and admiring him in all his perfections] we hate and oppoſe him in his infinite *holineſs* and *juſtice*. The proof is obvious: Two things diametrically oppoſite in their nature, can never be approved of at once. If we do not ſide with divine holineſs and juſtice, abhor our corruption, and condemn ourſelves as hell-deſerving ſinners; far from approving, we ſhall riſe againſt the holy and righteous God, who ſentences us to eternal death for our ſin: We ſhall at leaſt wiſh he were leſs pure and juſt than he is; which amounts to wiſhing him to be no God. While proud fiends betray this horrid diſpoſition, by loud blaſphemies

in hell; ye do it, O ye unconvinced ſons of men, by your averſion to godlineſs upon earth. *Haters of God*, is then the proper name, and *enmity againſt him*, the ſettled temper of all unhumbled, unconverted ſinners. Rom. i. 30, and viii. 7.

14. When the nature of God is miſtaken, what wonder if his law is miſapprehended? *The law is good*, ſays St. Paul, *if a man uſe it lawfully*; but if we make an improper uſe of it, the conſequence is fatal. Since the fall, the law of God, as contradiſtinguiſhed from the goſpel of Chriſt, points out to us the ſpotleſs holineſs, and inflexible juſtice of its divine Author. It teaches us with what ardor and conſtancy we ſhould love both our Creator, and our fellow-creatures. As a bank caſt againſt the ſtream of our iniquity, it accidentally ſerves to make it riſe the higher, and to diſcover its impetuoſity; for *by the law is the knowledge of ſin*. It demonſtrates man's weakneſs, who *conſents indeed to the law that it is good, but finds not how to fulfil it*, Rom. vii. 16, 19. As a battery erected againſt our pride, when it has its due effect, it ſilences all our ſelf-righteous pleas, and convinces us that a returning ſinner *is not juſtified by the works of the law, but by the faith of Chriſt:* a broken law, a *law* which *worketh wrath*, being abſolutely unable to abſolve its violator.—In a word, *it is our ſchool-maſter to bring us to Chriſt*, and drives us with the rod of threatned puniſhments, to make us touch the ſcepter of mercy, held out to us from the throne of grace.

But,

But, while we remain ſtrangers to our helpleſs and hopeleſs ſtate by nature, far from making this proper uſe of the law, we truſt in it, and fancy that the merit of our unſprinkled obedience to it, is the way of ſalvation. Thus we *go about to eſtabliſh our own righteouſneſs, making light of* the atoning blood, which marks *the new and living way* to heaven. This very miſtake ruined the Phariſees of old, and deſtroys their numerous followers in all ages. Rom. ix. 31.

15. And when we form ſuch wrong apprehenſions of the *law*, is it poſſible that we ſhould have right views of the *goſpel*, and receive it with cordial affection? Reaſon and experience anſwer in the negative. What ſays the goſpel to ſinners? *You are ſaved* BY GRACE, through mere favour and mercy, *not* by the covenant *of works, leſt any man ſhould boaſt* like the phariſee. Eph. ii. 8. Now, ye decent formaliſts, ye fond admirers of your own virtue, are you not utterly diſqualified to ſeek and accept a pardon in a goſpel way? For your ſeeking it upon the footing of mere *mercy*, implies an acknowledgment, that you deſerve the ruin threatned againſt ſinners. And ſuppoſe a pardon were granted you, before you had a conſciouſneſs of your ſad deſerts, you could not receive it as an act of *mere grace*, but only as a reward juſtly beſtowed upon you for the merit of your works. It is plain then, that according to the goſpel plan, none can be fit ſubjects of ſalvation, but thoſe who are truly ſenſible of their condemnation.

16. But as the grace of God in Chriſt, is the original and properly meritorious cauſe of our ſalvation: So the grand inſtrumental cauſe of it is *faith* on our part. *Through faith are ye ſaved*, ſays St. Paul. Now if to have faith in Chriſt, is habitually to lift up our hearts to him, with an humble and yet chearful confidence, ſeeking in him all our *wiſdom*, *righteouſneſs*, and *ſtrength*, as being our inſtructing *Prophet*, atoning *Prieſt*, and protecting *King*; it is evident, that till we awake to a ſight of our fallen ſtate, we cannot believe, nor conſequently be ſaved. O ye that never were ſenſible of your ſpiritual blindneſs, can you with ſincerity take Jeſus for your guide, and deſire his *Spirit to lead you into all truth?* Does not David's prayer, *Open thou mine eyes, that I may ſee the wonderful things of thy law*; appear to you needleſs, if not fanatical? And is not the Redeemer's *prophetic office* thrown away upon ſuch ſons of wiſdom as you are?

Have you a greater value for Jeſus than they, O ye *juſt men*, who have *no* ſenſible *need* of heart-felt *repentance*, and whoſe breaſts were never dilated by one ſigh, under a due ſenſe of your guilt and condemnation? Can you, without hypocriſy, apply to him as the *high Prieſt* of the *guilty*, claim him as the *Advocate* of the *condemned*, or fly to him as the *Saviour* of the *loſt?* Impoſſible! Ye fondly hope, ye never were loſt, ye were always "good livers, good believers, good churchmen;" ye "need not make ſo much ado" about an intereſt in the blood of the new covenant.

And

And ye, who flushed with the conceit of your native strength, wonder at the weakness of those, that continually bow to the sceptre of Jesus's grace for protection and power; can you without a smile of pity hear him say, *Without me ye can do nothing?* Is it possible, that you should sincerely implore the exertion of his royal power, for victory over sins, which you suppose yourselves able to conquer; and for the restoration of a nature, with the goodness of which you are already so well satisfied? Your reason loudly answers, No: Therefore, till you see yourselves corrupt, impotent creatures, you will openly neglect the Redeemer, give to your aggravated sins the name of "human frailties," and trust to your baffled, and yet boasted endeavours. Self-deception! Art thou not of all impostors the most common and dangerous, because the least suspected?

To sum up and close these important remarks: Look at those who, in mystic Babylon, are not truly sensible of their total fall from God, and you will see them setting their own reason above the holy scriptures; and their works in competition with the infinitely meritorious sacrifice of Christ. Inquire into their principles, and you will discover, that they either openly explode as enthusiastical, or slightly receive as unnecessary, the doctrines of salvation by faith in Christ, and regeneration by the Spirit of God. Examine their conduct, and you will find they all *commit sin*, and *receive the mark*

mark of the beaſt ſecretly *in their right hand, or* openly *in their foreheads.* Rev. xiii. 16. Sort them, and you will have two bands, the one of Sceptics and the other of Formaliſts, who, though *at* as great *enmity between themſelves* as *Pilate and Herod, are* like them *made friends together,* by jointly *deriding* and *condemning* JESUS in his living members.

And if with the candle of the Lord you ſearch the Jeruſalem of profeſſing Chriſtians, you will perceive that the want of an heart-felt, humbling knowledge of their natural depravity, gives birth to the double-mindedneſs of hypocrites, and the miſcarriages or apoſtacy of thoſe, who once diſtinguiſhed themſelves in the evangelical race: You will eaſily trace back to the ſame corrupt ſource, the ſeemingly oppoſite errors of the *looſe antinomian,* and the *phariſaic legaliſt,* thoſe ſpiritual theives, by whom the ſincere Chriſtian is perpetually reviled: And in ſhort, you will be convinced, that if you ſet your eyes upon a man, who is not yet deeply conſcious of his corrupt and loſt eſtate, or whoſe conſciouſneſs of it has worn away, you behold either a trifler in religion, a dead-hearted phariſee, a ſly hypocrite, a looſe antinomian, a ſelf-conceited formaliſt, a ſcoffing infidel, or a wretched apoſtate.

You ſee, Reader, what a train of fatal conſequences reſults from rejecting, or not properly receiving, the doctrine demonſtrated in theſe ſheets: And now, that you may cordially embrace it, permit me to enumerate the

UN-

UNSPEAKABLE ADVANTAGES

ſpringing from an affecting knowledge of our fallen and loſt eſtate.

No ſooner is the diſeaſe rightly known, than the neglected Jeſus, who is both our gracious Phyſician and powerful remedy, is properly valued, and ardently ſought: *All that* thus *ſeek*, *find*; and all that find *him*, find ſaving health, eternal life, and heaven.

Bear your teſtimony with me, ye Children of Abraham and of God, who *ſee the* brightneſs of a goſpel *day and rejoice.* Say, What made you firſt wiſhfully *look to the hills*, *whence your ſalvation* is *come*, and fervently deſire to behold the ſin-diſpelling beams of the *Sun of Righteouſneſs?* Was it not the deep, diſmal night of our fallen nature, which you happily diſcovered, when awaking from the ſleep of ſin, you firſt ſaw the deluſive dreams of life, as they appear to the dying? What was *the Deſire of nations* to you, till you felt yourſelves loſt ſinners? Alas! Nothing: Perhaps leſs than nothing; an object of diſguſt or ſcorn. When *the pearl of great price* was preſented to you, did you regard it more, than the vileſt of brutes, an oriental pearl? And, as if it had not been enough to look at it with diſdain, were not ſome of you ready to *turn again*, and *rend*, after the example of ſnarling animals, thoſe who affectionately made you the invaluable offer? Matt. vii. 6.

But

But when the ſtorm that ſhook mount Sinai, overtook your careleſs ſouls, and ye ſaw yourſelves ſinking into an abyſs of miſery; did ye not cry out, and ſay, as the alarmed diſciples, with an unknown energy of deſire, *Save Lord, or we periſh?* And when, conſcious of your loſt eſtate, ye began to believe, that he *came to ſeek and to ſave that which was loſt*; how dear, how *precious* was he to you in all his offices? How glad were ye to take guilty, weeping Magdalen's place, and wait for a pardon at your *High Prieſt's* feet? How importunate in ſaying to your *King*, as the helpleſs widow, *Lord, avenge me of mine adverſary*, my *evil heart of unbelief!* How earneſt, how unwearied in your applications to your *Prophet*, for heavenly light and wiſdom! The inceſſant prayer of blind Bartimeus was then yours, and ſo was the gracious anſwer which the Lord returned to him: You *received* your ſpiritual *ſight*. And Oh! what ſaw you then? The ſacred *Book unſealed! Your ſins blotted out as a cloud! The glory of God ſhining in the face of Jeſus Chriſt*; and "the kingdom of heaven opened to all believers!"

Then, and not till then, you could ſay from the heart, *This is a faithful ſaying, and worthy of all acceptation, that Chriſt Jeſus came into the world to ſave ſinners, of whom I am chief*, 1 Tim. i. 15. Then, you could cry out with his firſt diſciples; *Behold what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God!* 1 John iii. 1. *We are all the children of God by faith in Chriſt Jeſus, whom having not ſeen we love; in whom, though now we ſee*

him

him not, yet believing, we rejoice with joy unſpeakable and full of glory, receiving the end of our faith, the ſalvation of our ſouls. Gal. iii. 26. 1 Pet. i. 8. *We truſted in him and are helped: Therefore our heart danceth for joy, and in our ſong will we praiſe him.* Pſal. xxviii. 8. *To Him that hath loved us, and waſhed us from our ſins in his own blood, and hath made us kings and prieſts unto God and his Father; to Him be glory and dominion for ever and ever.* Rev. i. 5.

And this will alſo be your triumphant ſong, attentive Reader, if deeply conſcious of your loſt eſtate, you ſpread your guilt and miſery before him, who *came to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the priſon to them that are bound; and to comfort all that mourn, by giving them beauty for aſhes, the oil of joy for mourning, and the garment of praiſe for the ſpirit of heavineſs.* Iſa. lxi. 1. *Your ſorrow, it is true, may endure for a night, but joy will come in the morning, the joy of God's ſalvation,* and the pardon of your ſins. *Having much forgiven you,* you *will* then *love much,* and admire in proportion the riches of divine wiſdom, goodneſs, juſtice, and power, that ſo graciouſly contrived, and ſo wonderfully executed the plan of your redemption. You will be raviſhed in experiencing, that a condemned ſinner can, not only eſcape impending ruin, but enter into preſent poſſeſſion of a ſpiritual paradiſe, where peace and joy bloſſom together, and whence welcome death, will e're long, tranſlate your triumphant ſoul to thoſe unſeen, unheard-of, inconceivable glories, *which*

God

God hath prepared for them that love him. 1 Cor. ii. 9.

Nor will the bloſſoms of heavenly *peace* and *joy*, only diffuſe their divine fragancy in your ſoul; all *the fruits of holineſs* will grow together with them, *to the glory of God*, and the profit of mankind. And thou wilt not be the laſt, thou fair, thou bluſhing *Humility*, to bend all the ſpreading branches of *the tree of righteouſneſs*. No, we cannot be vain, or deſpiſers of others, when we ſee that we are all corrupted, dying ſhoots of the ſame corrupted, dead ſtock: We cannot be ſelf-righteous, when we are perſuaded, that the beſt fruit which we can *naturally* produce is only ſplendid ſin, or vice coloured over with the ſpecious appearance of virtue: We muſt lie proſtrate in the duſt, when we conſider the ignominious croſs, where our divine ſurety hung, bled, and died to ranſom our guilty ſouls.

A genuine conviction of our corruption and demerit thus ſtriking at the very root of our pride, neceſſarily fills our hearts with inexpreſſible gratitude for every favour we receive, gives an exquiſite reliſh to the leaſt bleſſing we enjoy, and teaches us to ſay with the thankful Patriarch, *I am not worthy of the leaſt of all thy mercies*: And as it renders us grateful to God, and all our benefactors, ſo it makes us patient under the greateſt injuries, reſigned in the heavieſt trials, glad to be reproved, willing to forgive the faults of others, open to acknowledge our own, diſpoſed to ſympathize with the guilty, tender-hearted towards the miſerable, incapable of being

ing offended at any one, and ready to do every office of kindneſs, even to the meaneſt of mankind.

Again, no ſooner are we properly acquainted with our helpleſſneſs, than we give over leaning on an arm of fleſh, and the broken reed of our own reſolutions. Repoſing our entire confidence in the living God, we fervently implore his continual aſſiſtance, carefully avoid temptations, gladly acknowledge, that *the help which is done upon the earth, the Lord doth it himſelf*, and humbly give him the glory of all the good that appears in ourſelves and others.

Once more, as ſoon as we can diſcover our ſpiritual blindneſs, we miſtruſt our own judgment, feel the need of inſtruction, modeſtly repair to the experienced for advice, carefully ſearch the ſcriptures, readily follow their bleſſed directions, and fervently pray, that no falſe light may miſlead us out of the way of ſalvation.

To conclude: A right knowledge, that *the crown is fallen from our head*, will make us abominate ſin, the cauſe of our ruin, and raiſe in us a noble ambition of regaining our original ſtate of bliſsful and glorious righteouſneſs. It will ſet us upon an earneſt enquiry into, and a proper uſe of, all the means conducive to our recovery. Even the *ſenſe* of our guilt will prove uſeful, by helping to break our obdurate hearts, by imbittering the baits of worldly vanities, and filling our ſouls with penitential ſorrow. *Before honour is humility.* This happy humiliation makes way for the greateſt exaltation: For

thus ſaith the high and lofty One, that inhabiteth eternity. I dwell in the high and holy place, with him alſo that is of a contrite and humble ſpirit, to revive the ſpirit of the humble, and the heart of the contrite, to *fill the hungry with good things,* and *beautify the meek with ſalvation.* Iſaiah lvii. 15.

If theſe advantages, which exceed the worth of earthly crowns, neceſſarily reſult from the proper knowledge of our corrupt and loſt eſtate; who but an infatuated enemy of his own ſoul, would be afraid of that ſelf-ſcience? Who, but an obſtinate Phariſee, would not eſteem it, next to the knowledge of Chriſt, the greateſt bleſſing which heaven can beſtow upon the ſelf-deſtroyed, and yet ſelf-conceited children of men?

Careleſs Reader, if thou art the perſon, if remaining unſhaken in thy carnal confidence, and ſuppoſing thyſelf *wiſer than ſeven men that can render a reaſon,* thou not only deſpiſeſt the teſtimony of the ſacred Writers and our pious Reformers, laid before thee in the firſt part of this treatiſe, but diſregardeſt the numerous arguments it contains, trampleſt under foot both *matter of fact,* and *common ſenſe,* and remaineſt unaffected by the moſt dreadful conſequences of ſelf-ignorance on the one hand, and by the greateſt advantages of ſelf-knowledge on the other; I have done, and muſt take my leave of *thee.*

May the merciful and holy God, whoſe laws thou doſt daily violate, whoſe word thou hourly oppoſeſt or forgetteſt, whoſe ſalvation thou doſt every moment

moment neglect, whose vengeance thou continually provokest, and whose cause I have attempted to plead, bear with thee and thy insults a little longer! —May his infinite Patience yet afford thee some means of conviction, more effectual than that which is at present in thy hands!—Or, shouldest thou look into this labour of love once more, may it then answer a better purpose than to aggravate thy guilt, and enhance thy condemnation, by rendering the folly of thy unbelief more glaring, and consequently more inexcusable!

END OF THE APPEAL.

A CONCLUDING

ADDRESS

TO

The SERIOUS READER,

WHO ENQUIRES

What muſt I do to be ſaved?

"Is there no balm in Gilead? Is there no Phyſician there? Why then is not the health of the daughter of my people recovered?"

JER. viii. 22.

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AN

AN ADDRESS TO The Serious Reader, &c.

HAVING taken my leave of the thoughtleſs and gay, who regard an appeal to their reaſon, as little as they do the warnings of their conſcience; I return to thee, † ſerious and well-diſpoſed Reader. I am too much concerned for thy ſoul's welfare, to lay down my pen, without ſhewing thee more perfectly the way to the kingdom of heaven, by *teſtifying to* thee *repentance towards God, and faith in our Lord Jeſus Chriſt.*

Thou

† This addreſs is only calculated for *ſerious perſons*, who cordially aſſent to the doctrine eſtabliſhed in the *Rational Demonſtration of our fallen and loſt eſtate.* As other Readers have been diſmiſſed with the portion of truth that belongs to them, they are deſired not to meddle with *this*, leſt their cavils confirm St. Paul's obſervation, *We preach Chriſt crucified, to the* ſelf-righteous *Jews a ſtumbling-block, and to the* ſelf-conceited *Greeks fooliſhneſs.*

Thou art happily weary of feeding upon the huſks of earthly vanities. I have a right therefore, as a ſteward of the myſteries of God, to bring out of the divine treaſury, the pearls of evangelical truth; and I gladly caſt them before *thee*, perſuaded, that far from awakening thy anger, they will excite thy deſires, and animate thy languid hopes.

Inſtead of ridiculing, or dreading an heart-felt conviction of thy loſt eſtate, thou now ſeeſt it is a deſirable privilege, an invaluable bleſſing. Ready to mourn, becauſe thou canſt not mourn, thou complaineſt, that thou haſt only a confuſed view of thy total depravity. Thou wanteſt the feelings of the royal penitent, when he ſaid, *Behold, I was ſhapen in iniquity*, &c. *I acknowledge my tranſgreſſions*, and *my ſin is ever before me*; but conſcious thou canſt not raiſe them in thy heart by natural powers, thou deſireſt ſome ſcriptural directions ſuitable to thy caſe. Give me leave to introduce them by a few

PRELIMINARY REFLECTIONS

on the nature and depth of penitential ſorrow.

I. Thou knoweſt, that *except thou* truly *repenteſt, thou ſhalt* ſurely *periſh*, and that there is no true repentance, where there is not true ſorrow for ſin. *I rejoice*, ſays St. Paul to the Corinthians, *that ye were made ſorry after a godly manner: For godly ſorrow worketh repentance to ſalvation, not to be repented of; but the ſorrow of the world worketh death.* Hence it appears,

appears, that there are two ſorts of ſorrow ſpringing from oppoſite ſources; *God* and *the world*; the one a *godly ſorrow*, and the other *the ſorrow of the world*. Learn to diſtinguiſh them by their various cauſes and effects, ſo ſhalt thou avoid the danger of miſtaking the one for the other.

The ſorrow of the world, which many cover with the cloak of religion, ariſes from fear of contempt, dread of poverty, ſecret jealouſy, revenge diſſatisfied, love diſappointed, baffled ſchemes, loſſes in buſineſs, unkindneſs of friends, provocation of enemies, or the death of ſome idolized relative. Nay, this ſorrow may ſometimes ſpring from a mixture of ſelf-righteous pride and ſlaviſh fear. Some cannot bear to be robbed of their fond hopes of meriting heaven by their imaginary good works: They loſe all patience, when they ſee their beſt righteouſneſs brought to light, and expoſed as *filthy rags*: They are cut to the heart, when they hear, that their apparent good deeds deſerve puniſhment as well as their black enormities: Or like condemned malefactors, they dread the conſequences of their crimes, while they feel little or no horror for the crimes themſelves.

Exceedingly fatal are the effects of this ſorrow, in the perſons whom it overcomes: Their indignant hearts, unable to bear either diſappointment, contradiction, or condemnation, riſe againſt ſecond cauſes, or againſt the decrees of Providence; fret at the ſtrictneſs of the law, or holineſs of the Lawgiver; and pine away with uninterrupted diſcontent.

tent. Hence, ſpurning at advice, direction, and conſolation, they wring their hands, or *gnaw their tongues with anguiſh*; impatience works them up into ſtupid ſullenneſs, or noiſy murmuring; they complain, that their *puniſhment is greater than they can bear*; and, imagining they are more ſeverely dealt with than others, they haſtily conclude, *Behold, this evil is from the Lord, why ſhould I wait for him any longer?* Thus black deſpair ſeizes upon their ſpirits; and, if grace does not interpoſe, they either live on to fill up the meaſure of their iniquities, as Cain, Pharaoh, and Haman; or madly lay violent hands upon themſelves, as Ahitophel, and Judas.

This ſorrow cannot be too much guarded againſt, as it not only deſtroys many perſons, but does immenſe hurt to religion. For thoſe who are glad of any pretence to pour contempt upon godlineſs, taking occaſion from the inſtances of this ſorrow, harden their own hearts, and prejudice all around them againſt the bleſſed, *godly* ſorrow, which every miniſter of the goſpel endeavours to excite; maliciouſly repreſenting it as one and the ſame with the miſchievous *ſorrow of the world.*

Their miſtake will be evident, if we trace godly ſorrow back to its ſource. It does not ſpring merely from fear of puniſhment; but chiefly from humbling views of God's holineſs, the impurity of the human nature, the exceeding ſinfulneſs of ſin, and the tranſcendent excellency of the law, which condemns the ſinner.

And this happy ſorrow differs not leſs from the other

other in its effects, than it does in its cauſe. The perſons who are bleſſed with it, far from murmuring, or fretting at the divine commandment, ſee it to be *holy, juſt, and good*, both in its preceptive and penal part. They ſo abſolutely acquieſce in it, that they would not alter it, if they could. They clear God, accuſe themſelves, ſubſcribe their own ſentence, and acknowledge, *It is of the Lord's mercies, that we are not conſumed.* Each of them can ſay, *Wherefore ſhould a living man complain, a man for the puniſhment of ſins? It is good that he ſhould both hope, and quietly wait for God's ſalvation: I will therefore watch to ſee what he will ſay unto me, for he will ſpeak peace unto his people.* Thus in a conſtant uſe of all the ordinances of God, they meekly wait, wreſtling with their unbelieving fears, till victorious *faith comes by hearing* of the matchleſs love of Jeſus Chriſt; and then, *fearing the Lord and his goodneſs*, they *ſing the ſong of the Lamb*, and run upon his delightful errands.

As thou ſeeſt, ſerious Reader, the nature, neceſſity, and excellence of *godly ſorrow*, thou art probably deſirous of being informed, how deep thine muſt be, to conſtitute thee a *true* penitent. Know then, that it muſt be deep enough to imbitter thy moſt pleaſing, profitable, and habitual ſins, and to prevent thy reſting without a clear ſenſe of thy peculiar intereſt in Chriſt. — It muſt be profound enough to make him and his goſpel infinitely precious to thee, and to produce, under God, the bleſ-

ſed effects mentioned in the fifth part of the preceding treatiſe.

To be more particular, a true penitent may certainly without deſpair or madneſs, go as far in godly ſorrow, as David does in his penitential pſalms, or our church in the firſt part of the homily on faſting. "When good men, *ſays ſhe*, feel in themſelves the "heavy burden of ſin, ſee damnation to be the re-"ward of it, and behold with the eye of their "mind the horror of hell, they tremble, they "quake, they are inwardly touched with ſorrow-"fulneſs of heart for their offences, and cannot but "accuſe themſelves, and open their grief unto Al-"mighty God, and call on him for mercy. This "being done ſeriouſly, their mind is ſo occupied, "partly with ſorrow and heavineſs, partly with an "earneſt deſire to be delivered from this danger of "hell and damnation, that all deſire of meat and "drink is laid aſide, and loathing of all worldly "things and pleaſures comes in place, ſo that they "like nothing better than to weep, to lament, to "mourn, and both with words and behaviour of "body, to ſhew themſelves weary of this life."

Nevertheleſs it muſt be obſerved, that godly ſorrow needs not be equal, either in degree or duration, in all penitents. Thoſe, whoſe hearts, through divine grace, open as readily and gently as that of Lydia, happily avoid many of David's pangs and Job's terrors. The powerful and inſtantaneous, or the gentle and gradual manner, in which ſouls are awakened; the difference of conſtitutions; the

peculiar

peculiar ſervices that a few are called to, and for which they are prepared by peculiar exerciſes; the horrid aggravations that have attended the ſins of ſome; and the ſevere correction, which the Lord is obliged to give others, for their ſtout reſiſtance againſt his grace — all this may help us to account for the various depths of diſtreſs, through which different penitents paſs in their way to Chriſt and ſalvation.

The Lord does not needleſsly afflict the children of men, any more than a tender father, unneceſſarily corrects his diſobedient children: He only wants us to forſake our ſins, renounce our own imaginary righteouſneſs, and come to Chriſt to be made partakers of his merits, holineſs, and felicity. The ſorrow, which anſwers theſe ends, is quite ſufficient; though it ſhould be ever ſo light, and of ever ſo ſhort a duration. On the contrary, a diſtreſs as heavy as that of Judas is unavailable, if inſtead of driving us from ſin to Jeſus Chriſt, it only drives us from prophaneneſs to hypocriſy, or from preſumption to deſpair.

If ſtill perplexed, thou aſkeſt what thou muſt do, to get a ſenſe of thy depravity, productive of true repentance; I anſwer, that an affecting diſcovery of the guilt, nature, and danger of ſin, is only attained by the aſſiſtance of God's Spirit, who alone effectually *convinces the world of ſin*. John xvi. 8. But the Lord has graciouſly appointed means, in the right uſe of which he never denies a ſinner the convincing and converting power of his bleſſed

Spirit, and what they are thou art informed in the following

DIRECTIONS,

Proper for an half-awakened ſinner, deſirous of being duly convinced of his corrupt and loſt eſtate.

II. Beware of *Fools*, that *make a mock at* ſorrow for ſin, and at *ſin* itſelf. Beware of thoſe *blind leaders of the blind*, who *having a form of godlineſs, deny the power thereof:* Inſtead of pointing thee to the throne of grace, and bidding thee *behold the Lamb of God, that taketh away the ſin of the world*, they will only direct thee to the church-walls and communion-table; and perhaps, if they ſee thee under dejection of ſpirit for thy ſins, they will recommend the play-houſe, the card-table, or what they call "a chearful glaſs." *From ſuch turn away*, or they will perſuade thee that repentance is melancholy; conviction of ſin, deſpair; and the love of God, enthuſiaſm. 2 Tim. iii. 5.

That they may not be able to laugh, or frown thee out of the way of ſalvation, dwell in thy thoughts on God's awful perfections. *Juſtice and judgment are the habitation of his throne.* The unſpotted, reſplendent holineſs beaming forth from him, as from an immenſely glorious Sun of righteouſneſs, will ſhew thee thy ſins as innumerable as the flying motes diſcovered in a duſty room, where the natural ſun can penetrate. Conſider that they are committed by a

worm

worm of earth, againſt the Majeſty of heaven; and they will all appear to thee infinitely great: eſpecially if thou meaſureſt them, and thyſelf by the true rule, the oracles of God; caſting away the three falſe ſtandards which ſelf-deceivers meaſure themſelves by, namely, the good opinion of their worldly-minded neighbours, the defective examples of their fellow-ſinners, and the flattering ſuggeſtions of their own blind ſelf-love.

Follow the example of *the noble Bereans: ſearch the ſcriptures daily, whether theſe things are ſo*, Acts xvii. 11. View in that faithful mirror, the picture both of the natural and of the regenerate man, and aſk thy conſcience which thou reſembleſt moſt. If, imitating the godly man deſcribed in the firſt pſalm, thou *meditateſt in the law of the Lord day and night*; the ſtraitneſs of the heavenly rule, will ſoon ſhew thee how very far gone thy thoughts, words, actions, tempers, and nature, are from original righteouſneſs.

To this meditation, add a frequent ſurvey of the follies of thy childhood, the vanity of thy youth, the worldly-mindedneſs of thy riper years, the capital tranſgreſſions which conſcience accuſes thee of, and the *hardneſs of heart*, and *alienation from the life of God*, that the ſcriptures charge thee with. Confeſs all to the Lord as thou art able, remembering that the wages of ſin is *death*, who flies faſt upon thee with the wings of time—*Death*, who often gives no warning, and uſhers in *judgment*, with all the horrors of *hell*, or the joys of *heaven*; and pray, that

theſe awful realities may affect thee now, as they will in thy laſt moments.

Frequently reflect, how total muſt be our loſs of ſpiritual life, which cannot be repaired but by a *Reſurrection*, a *New-birth*, or *a new Creation*, Col. iii. 1. John iii. 7. Gal. vi. 5. and how deſperate the diſeaſe of our fallen nature, which cannot be healed but with the blood of a divine Phyſician. *Conſider*, attentively conſider *Him*, whoſe piercing look ſoftened the obdurate heart of curſing Peter, whoſe amazing ſufferings brought an hardened thief under the deepeſt concern for his ſalvation, and whoſe dying groans *rent the rocks, ſhook the earth, and opened the graves.* The tender flower of evangelical ſorrow grows beſt in the ſhade of his croſs: A believing view of him, as ſuffering for thee, will melt thee into penitential tears, and ſeal upon thy relenting heart the gracious promiſe, *They ſhall look upon him, whom they have pierced, and mourn.* Zech. xii. 10.

In the mean time, improve the daily opportunities, which thou haſt of ſtudying human corruption in the life and tempers of all around thee, but chiefly in thy own careleſs and deceitful heart: Take notice of its pride and ſelf-ſeeking, of its riſings and ſecret workings, eſpecially when unexpected temptations trouble thy imaginary peace of mind: For, at ſuch a time, thy corruption, like the ſediment in the bottom of a vial that is ſhaken, will ſhew its loathſomneſs, and ſtrength.

Converſe frequently, if thou canſt, with perſons deeply convinced of ſin. Attend a plain, heart-

ſearching

ſearching miniſtry as often as poſſible; and when the ſword of the Spirit, the word of God, pierces thy ſoul, beware of fretful impatience. Inſtead of riſing with indignation againſt the preacher, and ſaying, as proud Ahab did to the man of God, *Haſt thou found me, O mine enemy?* account him thy beſt friend, that wounds thee deepeſt, provided he brings thee to Chriſt for a cure: And when the arrows of the word fly abroad, drop the ſhield of unbelief, make bare thy breaſt, welcome the bleſſed ſhaft, and remember, that the only way of conquering ſin, is to fall wounded and helpleſs at the Redeemer's feet.

Nevertheleſs the impreſſions of the word will ſoon wear off, if thou doſt not importunately intreat the Searcher of hearts, to light the candle of his grace in thy ſoul, that thou mayeſt clearly ſee whether thy *inward parts* are *holineſs to the Lord*, as thou fondly ſuppoſedſt; or *very wickedneſs*, as the ſcripture teſtifies. It is only in God's light, that we can clearly diſcover our blindneſs.

This *light*, it is true, *ſhineth in darkneſs*, but frequently *the darkneſs comprehendeth it not*. That this be not thy dreadful caſe, do not *grieve* and *quench the* convincing *Spirit*, by perſiſting in the *wilful* omiſſion of any duty, or *deliberate* commiſſion of any ſin: Nothing but *obſtinate unbelief* darkens the mind, and hardens the heart, more than this. Therefore inſtead of burying thy *one talent* with *the ſlothful ſervant*, earneſtly pray the Lord to make thee faithful

to

to thy convictions, and to deepen them daily till they end in a ſound converſion.

In order to this, do not ſlightly heal the wound in thy conſcience: It is better to keep it open, than to ſkin it over by improper means: Many, through a natural forwardneſs and impatience, have recourſe to them; and ruin is the conſequence of their miſtake. That thou mayſt avoid it, ſerious Reader, I intreat thee to pay a due regard to the following

CAUTIONS,

Proper for a Penitent, who deſires to make his calling and election SURE.

III. When thou haſt affecting views of thy loſt eſtate, beware of reſting like Felix in ſome pangs of fear, fits of trembling, and reſolutions of turning to God by and by, *when* thou *ſhalt have a convenient ſeaſon.* Neither give place to deſponding thoughts, as if there was no appeal from the tribunal of Juſtice to the throne of Grace.

Run not for eaſe to vain company, bodily indulgence, entangling affections, immoderate ſleep, exceſſive drinking, or hurry of buſineſs. *Cain built a city* to divert his trouble of mind, and multitudes like him, by *the cares of this world, the deceitfulneſs of riches, or the deſire of other things,* daily *choak* the good ſeed, the precious *word* of conviction. Mark iv. 19.

Be not ſatisfied with faint deſires of living the life

life of the righteous, or idle wiſhes of dying their death. Remember that *the deſire of the ſlothful kills him:* and if thou haſt experienced ſome drawings of grace, meltings of heart, or breathings after God; ſit not down at laſt, as the Laodiceans, in a careleſs ſtate, *neither hot nor cold.* It is far better to go on thy way weeping, and ſeeking *the pearl of great price* till thou really find it, than to reſt contented with an haſty conceit that thou art poſſeſſed of it, when thou art not.

Stop not in an outward reformation, and a form of godlineſs, like many, who miſtake the *means* or *doctrines of grace* for grace itſelf; and becauſe they ſay their heartleſs prayers both in public and private, or go far and often to hear the goſpel preached in its purity, fondly hope, that they are the favourites of God, and in the high way to heaven.

Under pretence of increaſing thy convictions, do not bury them in heaps of religious books. Some read till their heads are confuſed, or their hearts *paſt feeling.* Thus, though *ever learning, they are never able to come to the knowledge of the truth.* *Hear* then, as well as *read* the word of life; but think not thyſelf converted when thou haſt *received it with joy:* The ſtony-ground hearers went as far as this: *Herod* himſelf *heard John gladly, honoured him, did many things,* but left the moſt important undone; for he never diſmiſſed the inceſtuous woman he lived with; and at laſt ſacrificed to her revenge, the honeſt preacher he once admired.

Do not confound the *covenant of works* made with

innocent

innocent Adam *before* the fall, and the *covenant of grace* made with *ſinful* Adam *after* the fall. Gen. ii. 17. and iii. 15. and Rom. v. 11—21. They are excellent in their place, but when they are mixed together, they deſtroy each other's efficacy. The dreadful thunders, heard in paradiſe loſt; and the melodious ſongs uttered in paradiſe regained, do not ſtrike *at once* the ſame ſpiritual ear. The galling yoke of the law of works, and the heavy load of its condemnation are dropt; when we take upon us Chriſt's eaſy yoke, and ſubmit to his light burden. In a word, the firſt Adam gives place to the ſecond when we *find reſt unto our ſouls.* Let then the *curſe* of the law of innocence, be ſwallowed by the *bleſſing* of the goſpel: or rather, let it make way for the grace of Chriſt in thy ſoul, as an emetic makes way for a cordial in a diſordered ſtomach. If thou takeſt them together, their reſpective uſe is prevented. The firſt covenant loſes its *humbling* efficacy, and the ſecond its *reſtorative* power. Therefore, if thou haſt really *received the ſentence of death in thyſelf*; leave the curſe of the firſt covenant in the grave of Chriſt, *crucified for thy ſins*; and welcome the pardoning, renovating grace of Chriſt, *riſen again for thy juſtification.*

On the other hand, reſt not contented with ſpeculative knowledge, and unaffecting, though clear ideas of the goſpel-way of ſalvation. Light in an unrenewed underſtanding, miſtaken for *the myſtery of faith in a pure heart*, like an ignis fatuus, or

falſe

falſe light, leads thouſands through the bogs of ſin into the pit of deſtruction. Acts viii. 13.

Pacify not thy conſcience by activity in outward ſervices, and a warmth in God's cauſe: Party ſpirit, or natural ſteadineſs in carrying on a favourite ſcheme, yea, or ſeeking thy own glory, may be the ſprings that ſet thee on work. Jehu faithfully deſtroyed Baal and Jezebel, but his zeal for the Lord covered the ſecret deſire of a crown. Take care alſo, not to miſtake gifts for graces; fluency of ſpeech for converting power; the warmth of natural affection for divine love; or an impulſe of God's Spirit, on ſome particular occaſion, for an evidence of ſpiritual regeneration. Balaam ſpoke and propheſied like a child of God, and *many will one day ſay to* Chriſt, *Lord, have we not propheſied, ſpoke all myſteries, caſt out devils, and done many wonderful works in thy name*; to whom he will anſwer, *Depart from me, I know you not.*

Avoid the ſelf-conceit of many, who feed on the corrupted manna of their paſt experiences, and confidently appeal to the waſted ſtreams of thoſe conſolations, which once refreſhed their hearts; when alas! it is evident, *they have* now *forſaken the fountain of living water*, and *hewn to themſelves broken ciſterns that hold no water*; unleſs the mire of evil tempers, ſelfiſh views, and heartleſs profeſſions of faith, may paſs for *the ſtreams which gladden the city of God.*

Neither do thou heal thyſelf by touches of ſorrow, by tears, good deſires, or outward marks of humiliation

humiliation for ſin, as king Ahab. Nor by exceſſive faſting, retiring from buſineſs, or hard uſage of the body, as many Roman Catholics: Nor yet by miſapplying the doctrine of predeſtination, and ſetting down notions of election for evidences of ſalvation, as many Proteſtants: No, nor by *doting about queſtions, ſtrifes of words, and perverſe diſputings, which eat as a canker*, as ſome in St. Paul's days, and too many in ours. 1 Tim. vi. 4.

To conclude, think not thou art abſolutely made whole when the power of outward ſin is weakened or ſuſpended, when thou haſt learned the language of Canaan, canſt ſpeak or write well on ſpiritual ſubjects, art intimately acquainted with the beſt miniſters of Chriſt, and haſt caſt thy lot among the deſpiſed children of God, taken their part, ſhared in their reproach, and ſecured their eſteem and prayers. Judas did ſo for years: *Saul was* once *alſo among the prophets:* Ananias and Sapphira were ſuppoſed to be good believers for a time, the fooliſh virgins joined in ſociety with the wiſe, and were perhaps unſuſpected, to the laſt; and Peter himſelf ſtood in need of *converſion*, long after he had outwardly *left all to follow Chriſt*. Luke xxii. 32. So important is that charge of our Lord! *Strive to enter in at the ſtrait gate, for many will ſeek to enter in and ſhall not be able.*

To theſe cautions againſt the various ways, by which the generality of penitents ſkin over the wound of ſin in their conſcience, permit me to add an

EVAN-

EVANGELICAL EXHORTATION,

Pointing out the divine method of a ſound cure, which, though leaſt regarded, and laſt tried, by moſt ſinners, is not only effectual in ſome, but infallible in ALL *caſes.*

IV. Wouldſt thou, ſerious Reader, be made whole in an evangelical manner? To thy convictions of original and actual ſin muſt be added, a conviction of unbelief. Feel then, that thou haſt neglected Chriſt's great ſalvation: Own thou didſt never aſk, or never perſevere in aſking the unfeigned, ſaving, powerful faith, by which *the atonement is received* and enjoyed, Rom. v. 11. Acknowledge, that the faith thou haſt hitherto reſted in, was not *that gift of God*, that grace *of his own operation, wrought in thee according to the working of his mighty power*, and mentioned Eph. ii. 8. Col. ii. 12. Eph. i. 19. And confeſs, it was not the right chriſtian faith; becauſe it chiefly grew from the ſeed of prejudice and education, as the faith of Jews and Turks; and not from the ſeed of divine grace and power, as the faith of St. Paul, Gal. i. 15.-and becauſe it never yielded the heavenly fruits which *goſpel-faith* infallibly produces: Such as — *a vital union with Chri*, Gal. ii. 20. — *The pardon of ſins*, Col. i. 14. Acts xiii. 30.—*Peace with God*, Rom. v. 1.—*Dominion over ſin*, Rom. vi. 14.—*Victory over the world*, 1 John v. 4. — *The crucifixion of the fleſh*, Gal. v.—*Power to quench the fiery darts of the wicked*,

Eph. vi. 15.—*Joy unſpeakable*, 1 Pet. i. 8.—*And the ſalvation of thy ſoul*, 1 Pet. i. 9. Heb. x. 39.

Be not afraid of this conviction of unbelief; for it generally goes before divine faith, as the fermentation of a grain of corn in the earth, is previous to its ſhooting its ſtalk towards heaven. *God concludes*, ſhuts us up *in unbelief*, ſays St. Paul, *that he may have mercy upon* us. Rom. xi. 32. *When the Comforter is come*, ſays our Lord, *he will convince the world of ſin, becauſe they believe not in me.* This is the tranſgreſſion which peculiarly deſerves the name of *ſin*, as being the *damning* ſin according to the goſpel, Mark xvi. 16, the ſin that binds upon us the guilt of all our other iniquities, and keeps up the power of all our corruptions. Its immediate effect is to *harden the heart*, Mark xvi. 14, and make *it depart from the living God*, Heb. iii. 12: and this hardneſs and departure are the genuine parents of all our actual ſins, the number and blackneſs of which increaſes or decreaſes, as the ſtrength of unbelief grows or decays.

A conviction of this ſin is of the utmoſt importance, as nothing but an affecting ſenſe of its heinouſneſs and power, can make us entirely weary of ourſelves — nothing but a ſight of its deſtructive nature can prevent our reſting without a compleat cure.

But when thou art once convinced of unbelief, do not increaſe the difficulty of believing by imagining true faith at an immenſe diſtance. Conſider it as very near thy heart. That which convinces

thee

thee of ſin and unbelief can in a moment, and with the greateſt eaſe, convince thee of righteouſneſs, and *reveal in thee Chriſt the hope of glory.* How quickly can the Spirit take of the things that belong to him, and ſhow them unto thee! *Say not* then *in thy heart, Who ſhall aſcend into heaven, or deſcend into the deep* to get me the ſeed of faith? But let St. Paul ſhew thee *the new and living way. The word is nigh thee,* ſays he, *even in thy mouth and in thy heart, that is the word of faith which we preach; that if thou ſhalt confeſs with thy mouth the Lord Jeſus, and ſhalt believe in thy heart that God hath raiſed him from the dead, thou ſhalt be ſaved;* for *we are ſaved by faith, faith cometh by hearing, and hearing by the word of God. Hear* then *the word of the Lord.*

Are thy ſins really grievous to thee? Is the burden of them intolerable? Wouldſt thou part with it at any rate? Doſt thou fully renounce thy ſpeculative and barren faith? Haſt thou received the ſentence of eternal death in thy conſcience, acknowledging thy caſe [for any thing thou canſt do without Chriſt] helpleſs, hopeleſs, deſperate? And art thou truly brought to the grand inquiry, *What muſt I do to be ſaved?* See, feel, confeſs, that thou ſtandeſt in abſolute need of a divine Phyſician, an almighty Redeemer; and, that the God-man Jeſus Chriſt, joins both thoſe extraordinary characters in his wonderful perſon. Submit to be *ſaved by grace,* by free grace, through his infinite merits, and not thy wretched deſerts; and, inſtead of oppoſing, con-

tinually ſtudy God's wonderful method of ſaving ſinners, the worſt of ſinners, *by faith* in his blood.

There is no name but his under heaven, whereby we muſt be ſaved; neither is there cure, or *ſalvation in any other*, Acts iv. 12. As *by him all things were created*, ſo *by him they ſubſiſt*, and by him they muſt be reſtored. The power of his word and breath, made man a living ſoul; and now that we are dead to God, the ſame power, applying his blood and righteouſneſs, muſt *create in us clean hearts*, and *renew right ſpirits within us*. This, and this only, heals wounded conſciences, waſhes polluted ſouls, and raiſes the dead in treſpaſſes and ſins.

Wouldſt thou then be made whole? *Determine*, as St. Paul, *to know nothing but Chriſt, and him crucified:* Aim at believing, realizing, applicatory views of what he is, and what he has done and ſuffered for thee. Through all the clouds of thy guilt and unbelief, which will vaniſh before our *Sun of righteouſneſs*, as miſts before the material ſun, *behold him as the Lamb of God, that taketh away the ſin of the world*, and thine.—See the immenſe dignity of his perſon; *He is God over all bleſſed for ever*; and yet he condeſcends to be *Emmanuel, God with us, fleſh of our fleſh, and bone of our bone.* —Conſider the inexpreſſible value, and inconceivable efficacy of his precious, all-atoning blood. It is the blood of the ſacred body, aſſumed by the eternal Logos, when he *appeared in the likeneſs of ſinful fleſh*, both as a victim and a prieſt, to ſuffer the penalty of his own righteous law for us, and to *put away ſin by the ſacrifice of himſelf*

himself—the blood of *the lamb of God, ſlain to ſprinkle many nations*—the blood of that myſterious Being, who fills *the boſom of the Father*, and the everlaſting throne, at whoſe feet all the heavenly Powers *caſt their crowns*; and to whom, in the midſt of the acclammations and adorations of *an innumerable company of angels*, in the midſt of *ſounding trumpets, thunderings, lightnings, and voices, the ſpirit of juſt men made perfect aſcribe ſalvation*, free, full, immenſely dear-bought *ſalvation*: And, to ſay all in one word, it is *the blood of God manifeſt in the fleſh*. Acts xx. 28. 1 Tim. iii. 16. For JEHOVAH *our righteouſneſs* is *the Seed of the woman and the Son of man*: The Godhead and the manhood are wonderfully joined in him: and in conſequence of this myſterious union, he is not only a proper *mediator between God and man*, but the ſole medium of reconciliation and union, between the offended Majeſty of heaven and the rebellious ſons of Adam. As the brazen ſerpent lifted up in the wilderneſs, when viewed by the wounded Iſraelites, was the only means by which the poiſon of the fiery ſerpents could be expelled, and health reſtored to their tortured, dying bodies: So Jeſus lifted up on the croſs, when beheld by the eye of faith, as bleeding and dying in our ſtead, is the only way by which ſin, the ſting of death, can be extracted out of our guilty, periſhing ſouls: the only antidote that can reſtore us to ſaving health and eternal life. John iii. 14. Apply whatever we will, beſides this ſovereign remedy; we may

poiſon, but can never heal the envenomed and mortal wound.

But remember, Sinner, that faith alone can make the bleſſed application. Adam fell by rejecting in unbelief the word of threatning, and thou canſt never riſe, but by receiving in faith *the word of reconciliation.* Gen. ii. 17. 2 Cor. v. 19. Inſtead then of confuſing thy thoughts, and ſcattering thy deſires by the purſuit of a variety of objects; remember that *one thing is needful* for thee—Chriſt and his ſalvation received by faith: *For, to as many as receive him, he gives power to become the ſons of God, even to them that believe on his name.* Beſeech him, therefore, to manifeſt himſelf to thee by his word and Spirit. *He is the author and finiſher of faith,* the *giver of every good and perfect gift*; aſk of him an heart-felt confidence, that *God ſo loved* thee, *as to give his only begotten Son, that thou ſhouldſt not periſh, but have everlaſting life,* a firm confidence, that as the firſt Adam wilfully ruined thee; ſo he, *the ſecond Adam,* freely *loved thee,* and *gave himſelf for thee:* And that thou *haſt redemption through his blood, the forgiveneſs of ſins,* not *according to* thy merits, but *the riches of his grace.*

The leaſt degree of this divinely-wrought confidence, will begin to attract and unite thy ſoul to him, who *is our life* and *peace,* our *ſtrength and righteouſneſs.* The everlaſting goſpel will then be muſic in thine ears, and power in thy heart. Its chearful, ſolemn ſound, will raiſe thy drooping ſpirits, and make thee fix the eye of thy mind on *the ſign*

of

of the Son of man, the up-lifted banner of the croſs: And oh! while the ſelf-righteous ſee nothing there but the *deſpiſed, rejected man of ſorrow*, what wilt thou diſcover? *God in Chriſt reconciling the world unto himſelf!—God manifeſt in the fleſh to deſtroy the works of the* devil! Jehovah *Jeſus, the Captain of our ſalvation, treading the wine-preſs of the fierceneſs and wrath of the Almighty! Of the people there was none with him, therefore his own arm brought ſalvation unto him.*

While the goſpel *trumpet is blown in Sion*, and the ſelf-hardened, ſcoffing infidel, hears it with diſdain and ridicule, what joy will the awful declarations convey to thy penitent and liſtening ſoul! With what rapturous delight wilt thou hang upon the lips of the meſſengers of peace, the ſons of conſolation, who preach free ſalvation by the blood of Jeſus! While he himſelf, *confirming the word of his ſervants*, ſays to the melting heart, with his *ſtill, ſmall*, and yet powerful, renovating *voice: Behold, I ſit upon my throne making all things new— The words that I ſpeak are ſpirit and life—I do not condemn thee, thy ſins are forgiven—Be thou clean—Thy faith hath ſaved thee—Go in peace and ſin no more.* Rev. xxi. 5. John vi. 63. Luke vii. 48, 50. Matt. viii. 3. John viii. 11.

And oh! what will thy believing, enlarged heart experience *in that day of God's power*, and thy ſpiritual birth! Chriſt *the true light of the world, the eternal life of men, coming ſuddenly to his temple*, and filling it with the light of his countenance, and the power of his reſurrection!—Chriſt *ſhedding abroad*

in thy raviſhed *ſoul*, *the love of thy heavenly Father*, thy bittereſt enemies, and all mankind! — In a word, *the Holy Ghoſt given unto thee!* Or, *Chriſt dwelling in thy heart by faith!* John i. 4. 1 John v. 12. Rom. viii. 15. and v. 5. Gal. i. 16. Eph. i. 13. and iii. 17.

Being thus *made partaker of Chriſt*, and *of the Holy Ghoſt*, Heb. iii. 14, and vi. 4, thy loving heart, thy praiſing lips, thy blameleſs life will agree to teſtify, that *the Son of man hath power on earth to forgive ſins*, and that *if any man is in Chriſt, he is a new creature, old things are paſſed away; behold, all things are become new.* Matt. ix. 6. 2 Cor. v. 17.

Till this is thy happy experience, pray (as the drawings of the Father, and convictions of the Spirit will enable thee) earneſtly pray for living faith, for a *faith* that may be to thee *the ſubſtance of* the pardon thou *hopeſt for*, and *the evidence* of the great ſacrifice thou *doſt not ſee*, but which our divine ſurety really offered upon the croſs for *thee*. Conſider how deplorable a thing it is, that thou ſhouldeſt be prevented from claiming, receiving, enjoying the delightful knowledge of thy intereſt in the Redeemer's death; when his pardoning love, and *the word of his grace*, offer it thee *without money and without price*, and abſolutely nothing but infatuating unbelief or ſpiritual ſloth, keeps thee from the invaluable bleſſing. Be not ſatisfied idly to wait in the divine ordinances, till thou *ſeeſt the kingdom of God come with power*; but as the *violent* do, *take it by force*.

Priſoner

Priſoner of hope, be ſtrong, be bold,
Caſt off thy doubts, diſdain to fear,
Dare to believe, on Chriſt lay hold;
Wreſtle with Chriſt in mighty prayer:
Tell him, I will not let thee go,
Till I thy name, thy nature know.

Be attentive to the calls of the Spirit, and follow the drawings of the Father, till they bring thee to the Son; and keep thine eye upon the dawning light of the goſpel, till *the morning-ſtar ariſe in thy heart.* Venture, confidently venture upon the boundleſs mercy of God in Jeſus Chriſt. If a ſpirit of infirmity bows thee down, yield not to it, *ſeventy times ſeven times*, try to ariſe and look up, calling aloud for help againſt it. Say, if poſſible *with tears*, as the diſtreſt father in the goſpel, *Lord, I believe*, or, Lord I would believe, *help thou my unbelief:* Or with tempted Job, *Though thou ſlay me, yet will I truſt in thee.*

In this manner knock with the earneſtneſs of the importunate widow, till the door of faith open, and thou begin to *ſee the ſalvation of God.* But ſtop not here at the threſhold of Chriſtianity. *Have boldneſs to enter into the holieſt by the blood of Jeſus.* Go on *from faith to faith*, till thy *day of Pentecoſt is fully come*, till thou art *endued with power from on high, baptized with the Holy Ghoſt and with fire*, and *ſealed with that holy Spirit of promiſe*, which Chriſt *received of the Father*, and *abundantly ſhed on his ſervants and handmaids.*

handmaids, when he was *glorified*. Compare Matt. iii. 11. Eph. i. 13. John vii. 39. Acts i. 5, 8, and ii. 33, 39, and viii. 15, and xix. 2. John vii. 39. Tit. iii. 6.

In the mean time, uſe all the means of grace with an eye to their end; *ſtir up the gift* of hope *that is in thee*; and to raiſe thy drooping expectation, receive the encouraging teſtimony of God's redeemed, praiſing people, whoſe hearts and tongues are ready to teſtify to thy ears, what the following lines declare to thine eyes.

V. *That which we have ſeen and heard declare we unto you, that you alſo may have fellowſhip with us, and truly our fellowſhip is with the Father and with his Son Jeſus Chriſt. For the life was manifeſted, and we have ſeen it, and bear witneſs, and ſhew unto you that eternal life, which was with the Father, and is manifeſted unto us.* Yes, *we have found him, of whom Moſes and the prophets did write.* From bleſſed experience we declare, that the Meſſiah is come, that his eſſence is *Love incarnate*, his name *free Salvation*, and his delight the eternal happineſs of the children of men. *He is the chief among ten thouſand* prophets, prieſts, kings, and ſaviours; *he is altogether lovely.* We ſtaked our ſouls upon his eternal truth, and it was done to us, both according to his word and our faith: Therefore with humble joy we declare, that he anſwers the prayers, and delivers the ſouls of periſhing ſinners, as graciouſly as he did in the days of his fleſh.

Upon

Upon trials, a thouſand times ſucceſsfully repeated, we proclaim him the help of the helpleſs, the hope of the hopeleſs, the health of the ſick, the ſtrength of the weak, the riches of the poor, the peace of the diſquieted, the comfort of the afflicted, the light of thoſe that ſit in darkneſs, the companion of the deſolate, the friend of the friendleſs, the way of the bewildered, the wiſdom of the fooliſh, the righteouſneſs of the ungodly, the ſanctification of the unholy, the redemption of captives, the joy of mourners, the glory of the infamous, and in a word, the ſalvation of the loſt.

Though he was the Creator of men and angels, he vouchſafed to be born of a woman, that we, the wretched offspring of degenerate Adam, might be born again, born of God. Though he had ſtretched forth the heavens like a curtain, and beſpangled them with ſtars innumerable; he wrapped himſelf in the ſcanty, fading garment of our fleſh, and put on the vail of our miſerable humanity, that we might be inveſted with the glory, and communicable perfections of the divine nature. Though he was the King of kings, and Lord of lords, he did not diſdain to take upon him the form and office of a ſervant, that we might be delivered from the ſlavery of Satan, and that angels might be ſent forth to miniſter for us, who are the heirs of ſalvation. Though he was the *fulneſs of him who fills all in all*, he worked, that we might not want; toiled, that we might reſt; and endured hunger and thirſt, that we might taſte the hidden manna, eat the bread of life,

life, and drink with him the myſtic wine of his Father's kingdom. His omnipotent word covers a thouſand hills with verdure, and clothes millions of creatures with rich furrs, glittering ſcales, and ſhining plumage; but O infinite condeſcenſion! he ſubmitted to be ſtript of his plain raiment, that our ſhame might not appear; he became naked, that we might be adorned with robes of righteouſneſs, and garments of ſalvation. Though his riches were immenſe and unſearchable like himſelf, though heaven was his throne, and earth his footſtool, he became poor, and was deſtitute of a place where to lay his head, that we might be rich in faith here, and heirs of the kingdom hereafter. Though he was, is now, and ever ſhall be the joy of the heavenly powers, and the object of their deepeſt adoration; he was voluntarily deſpiſed of men, that we might be honoured of God: He was acquainted too with griefs, that we might rejoice with joy unſpeakable, and full of glory. Though ſupreme Lawgiver and Judge of all, matchleſs love made him yield to be judged, and unjuſtly condemned at Pilate's bar, that we might be honourably acquitted, and glorioufly rewarded before his awful tribunal. Though archangels laid their crowns at his feet, and Seraphim veiled their faces before him, unable to ſtand the dazzling effulgence of his glory; he ſuffered himſelf to be derided, ſcoffed, ſpit upon, ſcourged, and crowned with thorns; that we might be acknowledged, applauded, embraced, and preſented with never-fading crowns of righteouſneſs

teouſneſs and glory. *The Lord of Hoſts* is his name; he is deſervedly called *Wonderful Counſellor, the everlaſting Father, the mighty God, the Prince of peace*; cherubic legions fly at his nod; and yet, aſtoniſhing humiliation! *His ſhoulders, on which is laid the government* of the world, felt the infamous load of a maleſactor's croſs; and barbarous ſoldiers followed by an enraged mob, led him as a lamb to the ſlaughter, that we might be delivered from the heavy curſe of the law, and gently conveyed by celeſtial Powers into Abraham's boſom. *Let all the angels of God worſhip him*, is the great decree, to which the heavenly hierarchy ſubmits with inceſſant tranſports of the moſt ardent devotion: and yet, he was crucified as an execrable wretch, guilty of treaſon and blaſphemy; that we, daring rebels and abominable ſinners, might be *made kings and prieſts unto God*, partaking of *his* higheſt glory, as he partook of *our* deepeſt ſhame: And, to crown his loving-kindneſs, he expired in the midſt of rending rocks, and a ſupernatural darkneſs; that we might feel his tender mercies, and be indulged with the light of heaven, when we go through the dreary valley of the ſhadow of death, to reap the joys of eternal life.

Survey this wond'rous cure:
And at each ſtep let higher wonder riſe!
Pardon for infinite offence! and pardon
Through means that ſpeak its value infinite!
A pardon bought with blood! with blood divine!
With blood divine of him, we made our foe!

Perſiſted to provoke! though woo'd and aw'd,
Bleſs'd and chaſtis'd, bold, flagrant rebels ſtill!
Bold rebels 'midſt the thunders of his throne!
Nor we alone! a rebel univerſe!
Yet for the fouleſt of the foul he dies.

But this is not all: Having *through the grace of God taſted death for every man*, and perfumed the grave for believers,

He roſe! He roſe! He broke the bars of death.
Oh the burſt gates, cruſh'd ſting, demoliſh'd throne,
Laſt gaſp of vanquiſh'd death! Shout, earth and heav'n,
This *ſum of good* to man; whoſe nature, then,
Took wing, and mounted with him from the tomb!
Then, then, we roſe; then firſt humanity
Triumphant, paſs'd the chryſtal gates of light.

YOUNG.

O the depth of the myſtery of faith! O the breadth, the length, the heighth of the love of Chriſt! All his ſtupendous humiliation from his Father's boſom, through the virgin's womb, to the accurſed tree; all his aſtoniſhing exaltation, from the duſt of the grave, and the ſorrows of hell, to the joys of heaven, and the higheſt throne of glory; all this immenſe progreſs of incarnate love—all, all is ours! His myſterious incarnation reunites and indears us to God; his natural birth procures our ſpiritual regeneration; his unſpotted life reſtores us to a bliſsful immortality; his bitter agony gives us calm

calm repoſe; his bloody ſweat waſhes away our manifold pollutions; his deep wounds diſtil the balm that heals our envenomed ſores; his perfect obedience is our firſt title to endleſs felicity; his full atonement purchaſes our free juſtification; his cruel death is the ſpring of immortal life; his grave, the gate of heaven; his reſurrection, the pledge of glory; his aſcenſion, the triumph of our ſouls; his ſitting at the right hand of the Majeſty on high, the earneſt of our future coronation and exalted felicity; and his prevailing interceſſion, the inexhauſtible fountain of all our bleſſings.

Come then, conſcious Sinner, come to the feaſt of pardoning love; taſte with us, that the Lord is gracious. Let not a falſe humility detain thee, under pretence, that "thou art not yet humbled and broken enough for ſin." Alas! who can humble thee but Jeſus, that ſays, *Without me ye can do nothing?* And how canſt thou be *broken*, but by *falling upon this chief corner-ſtone?* If humiliation and contrition are parts of the ſalvation which he merited for thee, is it not the quinteſſence of ſelf-righteouſneſs, to attempt to obtain them without him? Away then, for ever away with ſuch a dangerous excuſe!

Nor let the remembrance of thy ſins keep thee from the ſpeedieſt application to Jeſus for grace and pardon. What! though thy crimes are of the deepeſt dye, and moſt enormous magnitude; though they are innumerable as the ſand on the ſea ſhore, and aggravated by the moſt uncommon and horrid circumſtances; yet thou needeſt not deſpair: He

has *opened a fountain for ſin* of every kind, *and uncleanneſs* of every degree; *his blood cleanſes from* ALL *ſin.*

He is a Redeemer moſt eminently fitted, a Saviour moſt compleatly qualified to reſtore corrupt, guilty, apoſtate, undone mankind; the vileſt of the vile, the fouleſt of the foul not excepted. He is *almighty*, and therefore perfectly able to reſtore lapſed powers, root up inveterate habits, and implant heavenly tempers. He is *love* itſelf, compaſſionate, merciful, pardoning *love*, become incarnate for thee. And ſhall he, that ſpared not his own life, but delivered himſelf up for us all—ſhall he not with his own blood, alſo freely give us all things?

Behold, oh behold him with the eye of thy faith: Cruelly torn with various inſtruments of torture, he hangs aloft on the accurſed tree, between two of the moſt execrable malefactors; and there, inſulted more than they, he bears our infamous load of guilt. *He knows no ſin*, and yet *he is made ſin for us*: He *becomes a curſe, to redeem us from the curſe of the law: His own ſelf bears our ſins in his own body on the tree: He is wounded for our tranſgreſſions, and bruiſed for our iniquities; the chaſtiſement of our peace is upon him, God hath laid on him the iniquity of us all, and with his ſtripes we are healed.*

See, PARDON FOR LOST SINNERS is written with pointed ſteel and ſtreaming blood, on his pierced hands and feet: The double flood iſſuing from his wounded ſide, more than ſeals the dear-

bought

bought bleſſing: The hand-writing againſt us is nailed to his croſs, and blotted out with his precious blood: His open arms invite, draw, and welcome returning prodigals; and there encircled, the worſt of ſinners may find a ſafe and delightful retreat, a real and preſent heaven.

O ſinner, let thy heart fly thither on the wings of eager expectation and impetuous deſire—By all that is near, dear, and ſacred to thee, fly—Fly from eternal death—Fly for eternal life. The *law*, violated by ten thouſand tranſgreſſions, purſues thee with ten thouſand curſes: The ſword of *divine Vengeance* flames over thy devoted head: *Sin*, the ſting of death, has been a thouſand times ſhot into thy wretched breaſt; its ſubtle and dire poiſon continually works in thy hardened, or diſtreſſed heart: *Guilt*, the ſting of ſin—the never-dying worm, perpetually benumbs thy ſtupid ſoul, or gnaws thy reſtleſs conſcience: *Raging Luſts*, thoſe ſparks of the fire of hell, which nothing but the blood of the croſs can quench; or *fierce Paſſions*, thoſe flaſhes of infernal lightning, that portend an impending ſtorm, frequently break out in thy benighted ſoul; an heart-felt pledge of tormenting flames: *Satan*, whom thou haſt perhaps invoked by horrid imprecations, goes about as a roaring lion, ſeeking to enſnare his careleſs votary, or devour his deſperate worſhipper: *Death* levels his pointed ſpear, at thy thoughtleſs or throbbing heart: *Hell* itſelf is moved from beneath, to meet thee at thy coming; and *the Grave*

gapes at thy feet, ready to close her hideous mouth upon her accursed prey.

Fly then, miserable sinner—if thy flesh is not brass, and thou canst not dwell with everlasting burnings, fly for shelter to the bloody cross of Jesus. There thou wilt meet *him, who was, and is, and is to come*; *Emmanuel, God with us*, who appeared as the son of man, to *make his soul an offering for sin*, for *thy* sin; and saved thy life from destruction, by losing his own in pangs, which made the sun turn pale, shook the earth, and caused the shattered graves to give up their dead.

He is even now near to thy heart; he stands at the door, and gently knocks by the word of his grace. If thou heareſt his voice, and openeſt by believing, he will come in; the word of reconciliation shall be powerfully ingrafted in thy heart; thou shalt know, experimentally know the *truth*, and the *truth* shall make thee free. Assured that he hath by himself purged thy sins, abolished death, and brought life and immortality to light through the gospel, thou shalt sup with him and he with thee; thou shalt eat the bread of God, which came down from heaven, to give life to a perishing world. Evangelical *truth* received by faith, will heal, nourish, comfort, and sanctify thy soul.

But perhaps thy guilty heart receives no consolation from these lines. Thou still considereſt Christ only as a severe Lawgiver, or as an inflexible Judge; and not as the *propitiation for thy sins*, and thy gracious, all-prevailing Advocate with the Father.

Father. Oh! how doſt thou wrong both him, and thyſelf, by ſuch falſe conceptions! And how ſoon would thy gloomy fears give place to triumphant joy, if thy thoughts of him correſponded with his gracious deſigns concerning thee!

Wouldſt thou know him better; behold him through the glaſs of his word, and not through the miſt of thy fears; and thou wilt ſee that, far from watching over thee for evil, he fixes upon thee the piercing eye of his redeeming love; waits, that he may be gracious to thy ſoul, and calls, continually calls for thee. Oh! if thou haſt an ear liſten, and as thou liſteneſt, wonder at the kind, reviving words, which proceed out of his mouth.

VI. † 'Comfort ye, comfort ye my people, ſays 'the Lord; ſpeak ye comfortably to Jeruſalem, and cry

† This part of the addreſs is almoſt literally tranſcribed from the ſcripture, and it is deſigned for none but mourners in Sion, dejected ſinners, who are backward to come to Chriſt, that they may have life. Theſe want *line upon line*, and invitation upon invitation; and it is well if, after all, they are encouraged to come. As for full ſouls, I know they will loath this honey-comb. But while they complain "it has too many cells, and they are filled with the ſame thing;" ſome poor hungry hearts will ſay, "*One thing is needful* for us. We cannot have too much virgin-honey; it's ſweetneſs makes amends for the want of variety. If the manna falls abundantly round our tents, it will ſtir us up to praiſe, and not to murmur. Fulneſs of the bread of life will not make us wax fat and kick like Jeſhurun, but bleſs God for his rich profuſion, and with the diſciples, we ſhall even *gather the fragments that nothing be loſt.*"

'cry unto her, that her warfare is accompliſhed, 'and her iniquity is pardoned; for, in me, ſhe 'hath received of the Lord's hand, double for all 'her ſins: He is well pleaſed for my righteouſneſs 'ſake, I have magnified the law, and made it ho-'nourable; I have been lifted up, and now I draw 'all men unto me. My delights are with the ſons 'of men, and therefore am I exalted, that I may 'have mercy upon them. Behold, I come with a 'ſtrong hand, my reward is with me, and my work 'before me. Every valley ſhall be exalted, every 'mountain and hill ſhall be made low; the crook-'ed ſhall be made ſtrait, and the rough places 'plain; my glory ſhall be revealed, and all fleſh 'ſhall ſee it together.'

'Hearken unto me, ye ſtout-hearted, that are 'far from righteouſneſs; I bring near my righteouſ-'neſs, it ſhall not be far off, and my ſalvation ſhall 'not tarry. Seek ye me while I may be found, 'call upon me while I am near: Return unto me, 'and I will have mercy upon you; and though ye 'have only done evil before me from your youth, 'I will abundantly pardon: For my thoughts are 'not revengeful as your thoughts, nor my ways 'unloving as your ways: In me you ſhall be ſaved 'with an everlaſting ſalvation.'

'Come therefore unto me, all ye that travel and 'are heavy laden, and I will give you reſt: My 'yoke is eaſy, my burden light, and my reſt glo-'rious. Ho! every one that thirſteth come ye to 'the waters, and he that hath no money; come

'ye,

'ye, buy and eat all that can revive, ſtrengthen, 'and delight your ſouls; yea, come, buy wine and 'milk without money and without price. Where-'fore do ye ſpend your money for that which is 'not bread, and your labour for that which ſatiſ-'fieth not? Hearken diligently unto me, eat that 'which is good, and let your ſoul delight itſelf in 'fatneſs. Incline your ear, and come unto me; 'hear, and your ſoul ſhall live: I will make an 'everlaſting covenant with you, even the ſure 'mercies of David, and you ſhall all know me, 'from the leaſt to the greateſt; for I will forgive 'your iniquity, and remember your ſin no more.'

'Oh, if thou kneweſt the gift of God, wretched 'ſinner, and who it is that ſaith unto thee, *If any 'man thirſt, let him come to me and drink*, thou 'wouldſt have aſked of him, and he would have 'given thee living water; a well, a fountain of it 'would have ſprung up in thee unto everlaſting 'life; yea, out of thy belly, thy inmoſt ſoul, rivers 'of living water, the greateſt abundance of the 'pureſt joy, would have flowed for ever. I, even 'I, am he, that blotteth out thy tranſgreſſions for 'my own ſake, and will not remember thy ſins: I 'will guide thee continually, and ſatisfy thy ſoul 'in drought; and thou ſhalt be like a watered gar-'den, or like a ſpring of water, whoſe waters do 'not fail.'

'O how often would I have gathered thee in 'years paſt, as a hen gathers her brood under her 'wings! How often would I have led thee, as an

'eagle

'eagle fluttereth over her young, ſpreadeth abroad 'her wings, taketh them, and beareth them! but 'thou wouldſt not. Nevertheleſs, this is ſtill the 'day of my power, mercy, and love: I pardon thoſe 'whom I reſerve, and I will yet be pacified to-'wards thee, for all that thou haſt done. I was 'angry with thee, but mine anger is turned away, 'my thoughts towards thee are thoughts of peace, 'and I am become thy ſalvation. Come then, let 'us now reaſon together, and though thy ſins be as 'ſcarlet, they ſhall be as white as ſnow; though 'they be red like crimſon, they ſhall be as wool.'

Why does not thy drooping heart, O ſinner, leap for joy, or melt with gratitude, at theſe tender invitations of thy Saviour? Thinkeſt thou, they do not belong to thee? Doſt thou ſuppoſe, that Jeſus, who is all purity and holineſs, muſt turn away with abhorrence from ſuch a guilty, polluted, and abominable creature as thou art?—One ſo void of all good, ſo full of all evil, ſo compleatly loſt and undone as thou ſeeſt thyſelf? Art thou afraid that thy relapſes into ſin have been ſo frequent, and thy backſlidings ſo multiplied, that hope, which comes to all, can no more come to thee? Or does the enemy of thy ſoul ſuggeſt thou art careleſs, hardened, and ſunk in ſtupid unbelief?—Does he inſinuate, thou haſt ſo long trifled with divine grace, art gone ſuch lengths in horrid wickedneſs, or haſt contracted ſuch unconquerable habits of indulging thy carnal mind, or following thy vain imaginations,

tions, that infinite mercy can no longer pardon thy ſins, or infinite power change thy nature? Art thou even tempted to believe, thou haſt committed the ſin againſt the Holy Ghoſt, and art almoſt, if not altogether, given up to a reprobate mind? O check thoſe gloomy, deſpairing thoughts; reſiſt the devil; and give place to more true and honourable ſentiments of Jeſus.

Wherefore doſt thou doubt, O thou of little faith? Is any thing too hard for the Lord? Are not all things poſſible with God? Can the Almighty, who became incarnate to die, as man, in thy place, want either ability or willingneſs to help thee, be thy caſe ever ſo deplorable and deſperate? Are not darkneſs or light, ſickneſs or death, all one to him, who is *the light of the world, and the Prince of life*; and who, with a word or a touch raiſed the dead, whether they were yet warm on a bed, cold in a coffin, or already putrefied in a grave?

Confine not then, poor dejected Sinner, thy Saviour's boundleſs mercy within the narrow limits of thy unbelieving thoughts. Get ſcriptural views of his pardoning love, and true diſcoveries of his redeeming power. To gueſs aright at the prodigious extent of his mercy, lift up the dim eyes of thy ſtruggling faith, and behold a great multitude, which no man can number, ſtanding before the throne, with their robes waſhed, and made white in the blood of the Lamb.

Among thoſe countleſs monuments of divine mercy, thoſe illuſtrious trophies of free grace, ſee

David,

David, who, after having been admitted to close communion with God, plunged for ten months in the horrible guilt of adultery, treachery, hypocrisy, and murder! — See *Paul*, once so fierce an enemy to the truth, so fiery a blasphemer of Jesus, so raging a persecutor of the saints, that his very *breath* was *threatnings and slaughter against them!* — See *Peter*, who, after a great profession of faithfulness, and upon an apparently slight temptation, denied three times his Master, his Saviour, and his God, in his very presence—*Peter* guilty of lying, cursing, and perjury; immediately after he had been apprised of the imminent temptation, and armed against it, both by receiving the holy sacrament at our Lord's own hand, and being admitted to see his wonderful agony, and glorious miracles. These, and thousands more agree to tell thee, *For this cause we obtained mercy, that in us first, Jesus Christ might shew forth all long-suffering, for a pattern to them, which should hereafter believe on him to life everlasting.*

If all these witnesses do not silence thy doubts, and encourage thy hopes; Jesus himself, the faithful and true witness, will yet plead the cause of his dying love, against thy unbelieving fears: Thy gracious Advocate with God, will yet be God's condescending Advocate with thee. O let thy clamorous conscience keep silence, while he preaches to thee the everlasting gospel of his grace. And if to-day thou hearest his voice, harden not thy heart, come out of the cave of unbelief, wrap thyself in the mantle of divine mercy, and worship

the

the pardoning God, the God of never-failing truth, and everlasting love.

Gracious Saviour! make thine own words spirit and life to the soul thou hast formed by thy breath and purchased with thy blood.—Blessed Comforter! While thy precious sayings strike the eyes of this hopeless Reader, let the love which thou sheddest abroad, soften, melt, and revive his poor, oppressed heart, and let salvation come this day to the house of a son or daughter of Abraham! A touch, a breath from thee will break the bars of iron, burst the gates of brass, and make the everlasting doors lift up their heads, that the King of glory may come in.

Who is this King of glory? Who is this, that cometh from Edom, with dyed garments from Bozrah? This, that is glorious in his apparel, travelling in the greatness of his strength?

'I, that speak in righteousness, mighty to save. 'I have trodden the wine-press alone, mine own 'arm hath brought salvation unto me, salvation for 'the lost: It is gone forth; my righteousness is 'near; the isles shall wait on me, and on my arm 'shall they trust. The Spirit of the Lord God is upon 'me: He hath anointed me to preach good tidings 'to the meek; he hath sent me to bind up the 'broken-hearted, to proclaim liberty to the cap-'tives, and the opening of the prison to them that 'are bound, to comfort all that mourn, and by the 'blood of the covenant, to send forth the prisoners 'out of the pit where there is no water.'

'Fear not therefore, thou worm Jacob, I am the

'first and the laſt, he that liveth and was dead,
'and behold, I am alive for evermore. Yes, I
'ever live to make interceſſion for thee; and be-
'cauſe I live, thou ſhalt live alſo. All power is
'given, all judgment is committed to me in hea-
'ven and earth: I have the keys of death and hell:
'A Jonah, who cries to me out of the very belly
'of hell, is not out of the reach of my gracious and
'omnipotent arm.'

'Who art thou that haſt feared continually every
'day, becauſe of the fury of the oppreſſor, as if he
'were ready to deſtroy? I, even I, am he that
'comforteth thee. I bring glad tidings of great
'joy, which ſhall be to all people. I have tri-
'umphed over all thine enemies on the croſs. I
'have led captivity captive, and received gifts for
'men, even the promiſe of the Father, that the
'Lord God the Spirit may dwell in them. At my
'command the great, the evangelical trumpet is
'blown, and they that are ready to periſh in the
'land of Aſſyria, and the outcaſts in the land of
'Egypt do come, and are welcome to mount Sion.
'Haſten with them, thou captive exile, haſten to
'me, that thou mayſt be looſed, and that thou
'ſhouldſt not die in the horrible pit of thy natural
'ſtate.'

'Thy helpleſſneſs is no hinderance to my loving-
'kindneſs: I break not the bruiſed reed, I quench
'not the ſmoaking flax: I uphold all that fall, I
'raiſe up all thoſe that are bowed down: I ſay to
'the priſoners, Go forth; and to them that are in
'darkneſs,

'darkneſs, Shew yourſelves: I ſtrengthen the weak 'hands, and confirm the feeble knees: I ſay to 'them, that are of a fearful heart, Be ſtrong, fear 'not; behold, I will come with vengeance and a 'recompence, I will come and ſave you.'

'My tender mercies are over all my works. 'When the poor and needy ſeek water, and there 'is none, and their tongue faileth for thirſt; I, the 'Lord, will hear them; I, the God of Iſrael, will 'not forſake them. I will open rivers in high 'places, I will make the wilderneſs a pool, and the 'dry land ſprings of water.'

'It is true, thou haſt ſinned with an high hand, 'both againſt thy light, and againſt my love; but 'how ſhall I give thee up, Ephraim? How ſhall 'I deliver thee, ſinner? How ſhall I make thee 'as Admah, and ſet thee as Zeboim, thoſe rebelli- 'ous cities, on which I poured my flaming ven- 'geance? My heart is turned within me, my 'repentings are kindled together; I will not de- 'ſtroy thee; for I am God and not man. I have 'ſeen thy ways, and will heal and lead thee, and 'reſtore comfort to thee; for I create the fruit of 'the lips, Peace! peace to him that is afar off, 'and to him that is near, I will heal him.'

'Thou haſt not choſen me, but I have choſen 'thee; thou art my ſervant, fear not, for I am 'with thee; be not diſmayed, for I am thy God. 'My ſtrength is ſufficient for thee; I will help 'thee; yea, I will uphold thee with the right 'hand of my righteouſneſs. They that war againſt

'thee ſhall be as nothing, for I the Lord thy God 'will hold thy right hand, and make my ſtrength 'perfect in thy weakneſs. I will bring thee by a 'way thou haſt not known. I will make darkneſs 'light before thee, and crooked paths ſtrait: When 'thou paſſeſt through the waters, I will be with thee, 'and when thou walkeſt through the fire, thou 'ſhalt not be burnt, neither ſhall the flame kindle 'upon thee, for I am the Lord, thy Saviour and thy 'God: I have carried thee from the womb, and 'even to hoary hairs will I bear and deliver thee.'

'Therefore hear now this, thou afflicted and 'drunken, but not with wine: I will not contend 'for ever, neither will I be always wroth; for the 'ſpirit would fail before me, and the ſoul which I 'have made. I turn the water of affliction into the 'wine of conſolation. Behold, I take out of thy 'hand the cup of trembling, even the dregs of the 'cup of my fury: thou ſhalt no more drink it again; 'I will put it into the hand of them, that afflict thy 'ſoul: And in the room of it, I give thee the cup 'of the New Teſtament in my blood, ſhed for the 'remiſſion of ſins: It is now ready, draw near, drink 'thou of it, and taſte that I am gracious.'

'Come near, that I may ſpeak a word in ſeaſon 'to thy weary ſpirit. Why ſtandeſt thou afar off? 'Come near, I ſay, that my ſoul may bleſs thee. 'Let me ſhew thee my glory, and proclaim my 'ſoul-reviving name: *The Lord! The Lord God!* , *merciful and gracious, long-ſuffering, and abundant* 'in goodneſs and truth, keeping mercy for thouſands,

'and

'*and forgiving iniquity, tranſgreſſion, and ſin!* Let
'me waſh thy heart from iniquity, guilty ſinner;
'for, unleſs I waſh thee, thou haſt no part with
'me. Unleſs thou art born again of water and of
'the Spirit, thou canſt not ſee the kingdom of
'God. But this is the covenant of promiſe which
'I make with thee: I will ſprinkle clean water
'upon thee, and thou ſhalt be clean; a new heart
'will I give thee, and a new ſpirit, even my own
'Spirit, will I put within thee, and thou ſhalt be
'compleatly born of God; and at that day thou
'ſhalt know that I am in the Father, and thou in
'me, and I in thee.'

'Who is he that condemneth? It is I, who
'died for thy ſins, yea rather, who roſe again for
'thy juſtification, who am even at the right hand
'of God, who alſo make interceſſion for thee.
'The ſame compaſſionate love, that made me weep
'over ungrateful Jeruſalem, and groan over dead
'Lazarus, made me bleed and die for thee. O
'that in this thy day, thou mayſt know the things
'that belong unto thy peace, and the efficacy of
'that ſacrifice, by which I have for ever perfected
'them that are ſanctified! O that unbelief, ſo in-
'jurious to me, and ſo pernicious to thee, may no
'longer hide my love from thine eyes!'

'What! afraid of my purity, art thou ready to
'cry out as my apoſtle, *Depart from me, O Lord,*
'*for I am a ſinful man?* And doſt thou tremble at
'my words as a criminal at the ſentence of his
'judge? O be of good chear, it is I, be not afraid.
'Am not I thy light and ſtrength, thy ſhield and
'buckler,

'buckler, thy tower and reſting place, thy ſtrong 'hold whereunto thou mayſt always reſort, thy 'caſtle and fortreſs, the horn alſo of thy ſalvation, 'and thy refuge? As for thy ſins, if thou deſireſt 'to part with them, they will no more hinder me 'from viſiting thee, than the ſickneſs of a patient 'prevents a phyſician from giving him his attend-'ance.'

'I know thou art a ſinner—a great ſinner: For 'this cauſe came I down from heaven to Bethle-'hem — to Gethſemane — to Calvary. I know 'thine iniquities are more in number than the 'hairs of thy head; like a ſore burden, they are 'too heavy for thee to bear; and therefore have I 'borne them for thee in my own body on the tree. 'I came not to call the righteous, but ſinners to 'repentance: I am the man that receiveth ſinners, 'and eateth with them: I am the friend of return-'ing publicans and harlots; all manner of ſins and 'blaſphemies ſhall be forgiven them through faith 'in my blood: God was in me reconciling the 'world unto himſelf, not imputing their treſpaſſes 'unto them: And now, I beſeech thee, be *thou* '(for one) reconciled to God; for in me God is 'reconciled to *thee*, thy ſin is covered, and thine 'iniquity forgiven.'

'Great as thy crimes are, poor mourner in Zion, 'I upbraid thee not with them; my infinitely 'meritorious ſacrifice, hath long ago atoned for 'their heinouſneſs, and now I caſt the mantle of 'my pardoning love over their multitude; Thou

'art

'art ashamed of them, and shall I be ashamed of 'thee?—Far be the thought from thee—I glory in 'extending my boundless mercy to such miserable 'objects as thou art. This is a faithful saying, and 'worthy of all men to be received, that I came 'into the world to save sinners: and if with my 'servant Paul, thou seest thyself the *chief* of them, 'let me do the *chief* part of the errand, on which I 'came; look unto me—partake with him of my 'richest salvation—lose thy cares in the bosom of 'my mercy—and receive the atonement I made 'for thee, but receive it *now*; for I have heard 'thee in a time accepted, and in the day of salva-'tion have I succoured thee: Behold, *now* is the 'accepted time: Behold, *now* is the day of salva-'tion, the day in which I bind up the breach 'of my people, and heal the stroke of their 'wound.'—

'Whence arise, O poor sinner, thy backward-'ness and misgivings? I have ransomed thee from 'the power of the grave, and thou art mine: I 'come to heal thee, and reveal to thee the abun-'dance of peace and truth: I bring thee a cure for 'thy wounded conscience, and saving health for 'thy sin-distempered soul!'

'In a little wrath, and for a small moment, I 'have hid my face from thee; but with everlast-'ing kindness will I have mercy on thee; for I 'am the Lord thy Redeemer. Believe it, and 'faith will work by love, and love will cast out 'fear: Thus shalt thou take hold of my strength,

'that

'that thou mayſt make peace with me, and thou 'ſhalt make peace with me; for I am a ſtrength 'to the needy in his diſtreſs, an hiding-place from 'the wind, a covert from the tempeſt, as rivers of 'water in a dry place, and as the ſhadow of a 'great rock in a weary land.'

'Come then, be not of them that draw back 'from me to perdition, but of them who believe 'to the ſaving of the ſoul. Far from caſting away 'thy little confidence, which hath great recom-'pence of reward, hold it faſt; reſiſt even unto 'blood, ſtriving againſt the damning ſin of unbe-'lief; truſt in me for ever, for in me Jehovah thy 'righteouſneſs, is everlaſting ſtrength; and let me 'no longer complain, that thou (one of my oppreſ-'ſed people in ſpiritual Egypt) wilt have none of 'me, and wilt not even come to me, that thou 'mighteſt have life more abundantly.'

'Not by works of righteouſneſs which thou haſt 'done, but according to my mercy I ſaved thee. 'I am the Lamb ſlain from the foundation of the 'world. What my gracious purpoſe plann'd be-'fore time, I have executed in time. My life and 'death have compleated the wonderful bridge, by 'which thou canſt go over the great deep fixed be-'tween an holy God, and thy ſinful ſoul. Con-'cerning a main arch of this mighty work, with 'one of my laſt breaths I ſaid, *It is finiſhed*; and 'I now confirm the glad tidings with regard to 'the whole. With my right hand, and with my 'holy arm, I have gotten myſelf the victory, and

'parted

'parted for thee, not the waves of the red sea, but 'the dreadful billows of the fiery gulph. And 'now I return to see thee safe over. Leave only 'the world and sin behind, and walking by faith, 'follow me through the regeneration to a throne 'of glory.'—

'Whence arises, Sinner, this backwardness to 'trust in my promise, and venture after me? Dost 'thou suspect the sincerity of my tenders of grace? 'And by thinking, that I secretly except thee from 'my mercy, when I offer it thee openly, dost thou 'still make me a dissembler, a lyar? O wrong me 'not so far. I am the Truth itself: I abhor dissi-'mulation in my creatures: And I, that say, a 'man should not use deceit, shall I use deceit? 'Shall I have concord with Belial? Shall there 'be an agreement between the faithful Witness, and 'the father of lies? Shall I sentence him, that 'loveth a lie, to the lake that burneth with fire 'and brimstone, and be guilty of making one my-'self? Horrible to suppose! Reject the blasphe-'mous thought, Sinner, it wounds me in the ten-'derest part.'

'No, no, I do not put on a mask of pretended 'love, to hide a rancorous, unforgiving temper: 'The general invitation that formerly passed my 'lips, is still the very language of my heart, *Whoso-'ever will, let him come and take of the water of life 'freely*; and the promise, which I formerly made, 'is still firmer than the pillars of heaven, *Him that 'cometh unto me, I will in no wise cast out.* Let

'these

'these words, like incorruptible seed, beget thee 'again to a lively hope, and help thee to stir thy- 'self up to lay hold on me, and my great salva- 'tion.'

'I grant *that no man cometh unto me, except the Fa- 'ther draw him:* But does he not say; I have loved 'thee with an everlasting love, therefore *with 'loving-kindness, with the cords of a man, with bands 'of love have I drawn thee?* Does he not draw thee 'even now? Who stirs thee up to repentance? 'Who raises in thee a desire of coming unto me by 'prayer? Who indulges thee at times with sweet 'hopes and alluring joys, to encourage thee to 'come? Is it not my Father, and thine, thou poor 'starving prodigal? And that nothing may be 'wanting on his part to make thee come, to draw- 'ing does he not add driving? Does he not ob- 'struct all thy prospects of creature-happiness, and 'blast all thy worldly, yea, and all thy self-righ- 'teous schemes? And while he touches thy heart 'with the rod of distress, does he not lay the 'scourge of affliction on thy back, and put this 'gracious invitation in thy hand? Away then 'with thy hard thoughts of my Father: He and 'I are a flame of eternal love: I and the Father 'are one.'

'Neither say thou in thy heart, This is a day of 'trouble, rebuke, and blasphemy; the children 'are come to the birth, and there is not strength 'to bring forth. Shall I bring to the birth, and 'not give strength according to the day? Dost

'thou

'thou fear that my zeal, my ſtrength, and the
'ſounding of my bowels towards thee are reſtrain-
'ed? Am not I Jeſus ſtill? Is my love waxed
'cold that it cannot pity? Is my hand ſhortened
'at all that it cannot ſave? Is mine ear heavy
'that it cannot hear? Or have I no power to de-
'liver? Behold, at my rebuke I dry up the ſea,
'I clothe the heaven with blackneſs; and if in
'the greateſt ſtorm, I ſay to the raging billows,
'*Be ſtill!* There is a great calm: Fear not then,
'the zeal of the Lord of hoſts—my zeal will do
'this, and more for thy ſoul; yea, I will do for
'thee exceeding abundantly above all that thou
'canſt aſk or think.'

'I ſee what paſſes in thy heart, O thou unwiſe
'and ſlow of heart to believe, all that I and my
'prophets have ſpoken: I read thy new excuſes.
'Thou ſayſt thou doſt not ſuſpect me, my faith-
'fulneſs and my power; but thyſelf, thy helpleſſ-
'neſs and the treachery of thy own deſperately
'wicked heart.—What, ſhall this ſore evil hinder
'thee from coming to me, who alone can remedy
'it? Wilt thou pray to be excuſed, from believing
'on ſuch an account as this? Oh drop this laſt,
'this moſt abſurd plea; and walk in the ſteps of
'the faith of thy father Abraham, Rom. iv. 16.
'Conſider not the deadneſs and hardneſs of thy
'heart, but the reviving ſoftening love of mine;
'not thy want of power, but my omnipotence;
'not the ſuggeſtion of Satan, but the declarations
'of my goſpel. Wreſtle not only againſt fleſh and
'blood,

'blood, but againſt the powers of internal dark-
'neſs, and the ſpiritual wickedneſs of an unbeliev-
'ing thought. Strive to enter in at the ſtrait gate
'of faith. Againſt hope believe in hope, that I
'quicken the dead, and call the things which are
'not as though they were. Stagger no more at
'my promiſes through unbelief, but be ſtrong in
'faith, and give glory to God, by being fully per-
'ſuaded, that what I promiſe, I am able and wil-
'ling to perform.'

'In me thou mayſt find the richeſt and readieſt
'ſupply of all thy wants: I am both the Reſurrec-
'tion of the dead, and the life of the living: he
'that believeth in me, though he were dead, yet
'ſhall he live; and he that liveth and believeth
'in me, ſhall never die. Believe then, and thou
'ſhalt not come into condemnation—Believe, and
'thou ſhalt receive power; thou ſhalt ſee the
'glory of God; thou ſhalt be eſtabliſhed; yea,
'and ſealed with the holy Spirit of promiſe—Be-
'lieve, and thou haſt everlaſting life, and ſhalt
'not come into condemnation — Believe, and a
'grain of faith will remove mountains of guilt and
'unbelief—Believe with all thy heart—All things
'are poſſible to him that believeth, and he ſhall
'inherit all promiſes: For to him that overcometh
'(and *faith* is the victory) will I give to eat of the
'hidden manna, and to ſit with me on my throne;
'as I alſo overcame, and am ſet down with my
'Father on his throne — *Only believe* then, and
'through faith thou ſhalt ſubdue the kingdom of
'darkneſs,

'darkneſs, work righteouſneſs, obtain promiſes, 'ſtop the mouth of the roaring lion, quench the 'violence of temptation's fire, eſcape the flaming 'point of Satan's darts, out of weakneſs be made 'ſtrong, wax valiant in fight, turn to flight the 'armies of thy ſpiritual adverſaries, and receive 'thy dead ſoul raiſed to life again.'

'Thou haſt played with the fiery ſerpents, they 'have bitten thy heart, but I have already ſuck'd 'the worſt of the mortal poiſon. In the perilous 'attempt my ſoul was ſeized with ſorrow even unto 'death, and an unheard-of agony, attended with a 'bloody ſweat, came upon my body. A racking 'croſs was the bed I was ſtretched upon: Sharp 'thorns proved the pillow on which I reſted my 'fainting head. The bittereſt ſarcaſms were my 'conſolations; vinegar and gall my cordials; a 'band of bloody ſoldiers the cruel wretches ap-'pointed to tear open my veins; whips, nails, 'hammers, and a ſpear, the inſtruments allowed 'them to do the dreadful operation. For hours I 'bled under their mercileſs hands: and thy fearful 'curſe, O Sinner, flowed together with my blood. 'In the mean time, noon-day light was turned into 'the gloom of night, a dire emblem of the dark-'neſs that overſpread my agonizing ſoul: And at 'laſt, while earthquakes rocked me into the ſleep 'of death, I gave up the ghoſt, with cries that 'aſtoniſhed my bittereſt enemies, and made them 'ſmite their breaſts in pangs of involuntary ſympa-'thy. Thus, to make thee partaker of my ſaving

'health, I took the ſhameful and painful conſe-
'quences of thy mortal diſtemper upon me. And
'now, Sinner, deſpiſe no more ſuch amazing love,
'requite it with a believing look. Conſider my
'wounds, till thy conſcience feels their wonder-
'ful effect. Behold my atoning blood, till thou
'canſt witneſs it heals all thy infirmities.'

'Knowing the terrors of the Lord, I perſuade
'men. Come thou poor priſoner of hope, turn by
'faith to the ſtrong hold of my protection.—Up!
'for God will deſtroy this Sodom, the wicked
'world where thou lingereſt.—Up! for the great
'and terrible day of the Lord approaches.—As I
'live, there is but one ſtep between thee and death,
'and another between death and hell.'

'Let my love even conſtrain thee to ariſe, and to
'follow me; that I may receive thee unto myſelf,
'and complain no longer, that, with reſpect to
'thee, I have laboured in vain, and ſpent my
'ſtrength for nought. Surely, Sinner, I deſerve
'thy grateful love, for I have fought thy fierceſt
'enemies. Dreadful was the battle! my fleſh was
'torn, my blood ſpilt, my life loſt in the obſtinate
'combat: But I have ſlain the lion and the bear,
'I have vanquiſhed Death and the Grave, and reſ-
'cued thy poor, helpleſs ſoul: And now let thy
'good Shepherd rejoice over his loſt ſheep: Let
'gratitude compel thee to come into the fold of
'my church, and join the little flock of my faithful
'followers. And if thou canſt not come, do but
'look wiſhfully at me, and I will lay thee on my
'ſhoulders

'ſhoulders rejoicing, and carry thee in triumph into
'the richeſt paſtures of my grace.'

'Once more I turn ſupplicant: Once more I
'ſtand at the door and knock — Saul! Saul! it is
'hard for thee to kick againſt the ſharp goads of my
'love — Martha! Martha! one thing is needful,
'chuſe the good part, chuſe me—O Abſalom, my
'ſon! my ſon! give me thy heart; I have died for
'thee, do not crucify me afreſh—Lay down the
'ſpear of unbelief, and thine is my grace, my glory,
'my kingdom, the kingdom of heaven.'

'Be not afraid to ſurrender; rebellious as thou
'art, I love thee ſtill — Can a woman forget her
'ſucking child, that ſhe ſhould not have compaſſion
'on the ſon of her womb? Yea, ſhe may forget,
'yet will I not forget thee. If thou wilt not take
'my word, believe my oath: Becauſe I can ſwear
'by no greater, I ſwear by myſelf: *As I live, I
'have no pleaſure in the death of the wicked*, but that
'the wicked turn from his way and live: Turn
'then, turn unto me, for I have redeemed thee:
'I have caſt all thy ſins into the depth of the ſea,
'and will ſubdue all thy iniquities.'

'And if thou canſt not believe my oath, credit
'theſe ſcars — See! I have graven thee upon the
'palms of my hands. Long—too long have I
'waited for thy return, thou poor, wandering,
'weary prodigal. Let me ſee in thee the travel of
'my ſoul and be ſatisfied. By the myſtery of my
'holy incarnation and dreadful temptation, by my
'agony and bloody ſweat, by my infamous death

'and glorious reſurrection, I beſeech thee, come to 'the pardoning God by me. If thou haſt nothing 'to pay, I forgive thee all the debt: Whether it 'be fifty or five hundred pence, or ten thouſand ta-'lents, I frankly forgive thee all. Only let me 'heal thy backſlidings, and love thee freely; let 'my left hand be under thy head, and let my right 'hand embrace thee. See the wounds which I 'have received for thee in the houſe of my friends! 'Reach hither thy finger, and behold my hands; 'and reach hither thy hand, and thruſt it into my 'ſide, and be not faithleſs, but believing. Cleave 'to me with full purpoſe of heart, follow me 'through the regeneration, and thou ſhalt not only 'be one of my jewels, but a crown of glory, and a 'royal diadem in the hand of thy God: Yea, as 'the bridegroom rejoiceth over the bride, ſo will I 'rejoice over thee, and give thee a name better 'than that of Son and Daughter—I, the Holy One 'of Iſrael, will be thy life and glory—I, thy Maker, 'will be thy huſband, and thy all.'

And are theſe, O Sinner, the gracious ſayings of God to thee?—The compaſſionate expoſtulations of God, become incarnate for thee?—Did God ſo love thee, as to ſet forth his only begotten Son, as a propitiation through faith in his blood, thus to declare his righteouſneſs, for the remiſſion of ſins that are paſt? May the Almighty now be juſt, and yet the juſtifier of him that believeth in Jeſus? Is there no difference, no reſpect of perſons with him? And

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is the ſame Lord over all, rich unto all that call upon him? Then ſhout ye heavens! triumph thou earth! and thou, happy ſinner, know the day of thy viſitation, be wiſe, ponder theſe things, and thou ſhalt underſtand the loving-kindneſs of the Lord.

Be no longer afraid, that it will be preſumption in thee to believe, and that God will be offended with thee, if thou makeſt ſo free with Jeſus, as to waſh inſtantly in the fountain of his atoning blood. He not only gives thee LEAVE to believe, but he INVITES thee to *do it freely*. Nay, he COMMANDS thee to believe, for *This is his* COMMANDMENT, *that we ſhould believe on the name of his Son Jeſus Chriſt*. He even inforces the precept by a double PROMISE, that if thou believeſt thou *ſhalt not periſh, but have everlaſting life*. And that nothing may be wanting to ſtir thee up to this important buſineſs, he is gracious enough to threaten the neglect of it with the moſt dreadful PUNISHMENT; for *he that believeth not, ſhall not enter into his reſt*, and *ſhall be damned*; and he that to the end remains *fearful and unbelieving, ſhall be caſt into the lake that burneth with fire and brimſtone, which is the ſecond death*. How canſt thou doubt then, whether thou art welcome to receive *the Son given* by believing on his name?

Come to him juſt as thou art, and he will make thee what thou ſhouldſt be. When he counſels thee to buy of him the gold of faith, and the garment of ſalvation, take him at his goſpel-word: Come without regarding thy ſtuff: The poorer thou art the

better: The oil of his grace flows moſt abundantly into empty veſſels: His charity is moſt glorified in the relief of the moſt miſerable objects: His royal bounty ſcorns the vile compenſation of thy wretched merits: He ſells like a king, like the King of kings, without money and without price. *Aſk and have*, and *Take freely*, are the encouraging mottos written upon all the unſearchable treaſures of his grace.

Be of good comfort then, riſe, he calleth thee: Stretch out thy withered hand, and he will reſtore it: Open thy mouth wide, and he will fill it: Bring an empty veſſel, a poor hungry heart, and he will give into thy boſom good meaſure, preſſed down, ſhaken together, and running over.

And now what meaneſt thou, Sleeper? Why, tarrieſt thou? Ariſe, and waſh away thy ſins, calling on the name of the Lord. Loſe not time in conferring with fleſh and blood; much leſs in parleying with Satan, or conſulting thy unbelieving heart: Here delays lead to ruin: The Philiſtines are upon thee, inſtantly ſhake thyſelf: If thou art not altogether blinded by the god of this world, and led captive by him at his will; this moment, in the powerful name of JESUS, burſt the bonds of ſpiritual ſloth—break, like a deſperate ſoul, out of the priſon of unbelief—eſcape for thy life—look not behind thee—ſtay not in all the plain.—This one thing do; leaving the things that are behind, Sodom and her ways, preſs forwards towards Zoar, and eſcape to the mount of God, leſt thou be conſumed. By the new and living way conſecrated for us, in full

aſſurance

assurance of faith, fly to the Father of mercies—pass through the croud of Laodicean professors—press through the opening door of hope—take the kingdom of heaven by violence.

With halting, yet wrestling Jacob, say to the Friend of sinners, *I will not let thee go unless thou bless me.* If he makes as if he would go farther; with the two mournful disciples, *constrain him to stay*; or rather with the distressed woman of Canaan, *follow him whithersoever he goeth*—take no denial—through the veil, that is to say, his flesh, torn from the crown of his head to the sole of his feet—through this mysterious veil, rent from the top to the bottom, rush into the blood-besprinkled sanctuary—embrace the horns of the golden altar—lay all thy guilt on the head of the sin-atoning victim—read thy name on the breast of thy merciful high-priest—claim the safety, demand the blessings, receive the consolations bestowed on all that fly to him for refuge—and begin a new, delightful life, under the healing and peaceful shadow of his wings.

But perhaps thou art now devoid of active power, and broken in spirit. The hurry of thy self-righteous nature subsides. Wounded and half-dead, thou liest in the way of misery, waiting for the passing by of thy heavenly Deliverer. Thou hadst set thy heart upon being blessed in one particular manner, and God in his wisdom thinks it best to bless thee in another. Thou wouldst scale the new Jerusalem and storm heaven; but he chuses it should come down into thy soul as a fruitful shower descends

into

into a fleece of wool. Be ſtill then, and know that he is God. Let him break thy ſelf-will, which hides itſelf under godly appearances; and let him practically teach thee, that ſalvation is not of him that willeth, nor of him that runneth; but of God who ſheweth mercy.

Meekly dive into the amazing depth of theſe words, *In quietneſs and reſt ſhall be your ſtrength. Stand ſtill and ſee the ſalvation of God.* The fire, the earthquake, and the rending of the rocks are over; ſilence takes place; the ſtill ſmall voice will ſoon follow. Thou art for a time taken from the foaming billows of ſelf-agitation, and led by the ſtill waters; a calm ſucceeds the impetuous ſtorm, and a paſſive waiting thy reſtleſs, fruitleſs endeavours. Thou art in the caſe of one fallen into the ſea, who having ſtruggled long and hard to eſcape drowning is obliged to yield at laſt. Yield then, weary ſinner, yield to thy happy fate. Fully ſurrender to the God of thy life. Entirely abandon thyſelf to Jeſus. Freely truſt him with thy preſent and eternal ſalvation. Whether thou ſwim or ſink, let thyſelf go into the ocean of mercy. Catch at no broken reed by the way, but calmly venture into the unfathomable depths of redeeming love. Loſe thus thy life, and thou ſhalt find it. The *power* of God will ſoon be *made perfect in thy weakneſs*; and when thy ſtrength is renewed, earneſtly wreſtle again. Thus go on, alternately ſtriving and waiting, according to the leadings of the Holy Spirit, till, having paſſed through all the inferior diſpenſations

tions of divine grace, thou enter by faith into the reſt that remains for the people of God, and take poſſeſſion of that kingdom of God, which conſiſts in righteouſneſs, peace, and joy in the Holy Ghoſt.

VII. In that kingdom, happy Believer, the times of refreſhing fully come from the preſence of the Lord; mercy and love embrace thee on every ſide; and thy ſprinkled conſcience enjoys the peace of a ſin-pardoning God.—Then ſmiling Juſtice, more than ſatisfy'd by the meritorious death of Chriſt, ſheathes her flaming ſword, and declares, *There is now no condemnation to them that are in Chriſt Jeſus: They are juſtified from all things, and freely forgiven all treſpaſſes.*—And now thou art more than conqueror through him that loved thee. Standing by humble faith in his omnipotence, thou canſt do all things, through his grace ſtrengthening thee. Sin has no dominion over thee: The cruel and bloody tyrant, that reigned unto death, is dethroned; and grace, rich grace, ſweetly reigns through righteouſneſs unto eternal life. Triumphing in Chriſt over thy fierceſt enemies, and putting thy victorious foot upon the neck of the *laſt*, thou challengeſt his utmoſt rage, and ſhouteſt, "O Death, where is thy ſting? O Grave, where is thy victory? Thanks be to God, who giveth us the victory through our Lord Jeſus Chriſt!"

Now thou ſeeſt and feeleſt that God is LOVE. Thou dwelleſt in Him, and He in thee. *Love*, the fulfilling of the law, diffuſing itſelf through all thy heart,

heart, influences thy looks, words, and actions, and makes thee ſpring after Jeſus into the chariot of chearful obedience: Thy heart is as his heart; and while active grace draws thy willing ſoul along, God's free Spirit pours the oil of gladneſs upon the fervid wheels of thy affections: Supported, and animated by thy Lord's preſence, thou ſwiftly moveſt, thou delightfully flieſt in all the ways of duty: Mountains of difficulties ſink into plains before thee; wiſdom's roughest ways are ways of pleaſantneſs, and all her paths are peace.

Now thou rejoiceſt to be thought worthy to ſuffer ſhame for Chriſt's name, and counteſt it all joy, when thou falleſt into divers trials. With Him the croſs loſes its dreadful aſpect, and enormous weight: When thou findeſt it in the highway of holineſs, inſtead of conſulting with fleſh and blood, how thou ſhalt go aſide to avoid it, thou immediately takeſt it up, and it proves a comforting ſtaff, a never-failing prop.

Chriſt crucified works this miracle of grace, for Him thou receiveſt with every croſs; and the moment thou doſt ſo in the power of his Spirit, God, even thy own God, gives thee his choiceſt bleſſing: He crowns thee with loving-kindneſs and tender-mercies; and with the inexpreſſible complacence of a Father, who receives a loſt ſon; with the triumphant joy of a Saviour, who embraces a raiſed Lazarus; He ſays to the myriads that ſurround his throne: "One more ſinner repenteth unto life! "Hallelujah! He hath eſcaped the avenger of "blood

" blood—he hath paſſed the gate of the city of re-
" fuge! Hallelujah! Shout ye ſons of the morn-
" ing! My angels, ſtrike your golden harps!
" Dance every heart for joy, through the realms of
" heaven! Let burſts of triumphant mirth — let
" peals of raviſhing praiſe roll along the tranſport-
" ing news. — Let all your exulting breaſts rever-
" berate, let all your harmonious tongues echo
" back our glorious joy! For this my ſon was dead,
" and is alive again! This your brother was loſt,
" and is found!"

And irradiating thy ſoul with the light of his reconciled countenance, he ſays to *thee* from a throne blazing with grace and glory: " Penitent
" believer, receive the adoption of a ſon. Becauſe
" thou receiveſt my Son, my only begotten Son
" into thy heart, I admit thee into the family of
" the firſt-born: Be thou blameleſs and harmleſs,
" a Son of God without rebuke, in the midſt of a
" crooked and perverſe generation, among whom
" I allow thee to ſhine, as a burning light in a be-
" nighted world. Son, all that I have is thine,
" be ever with me, and thou ſhalt inherit all things.
" Yes, whether Paul or Apollos or Cephas; whe-
" ther my firſt apoſtles, or my choice miniſters;
" or the world, or life, or death, or things preſent,
" or things to come; all is thine, for thou art
" Chriſt's, and Chriſt is mine. As thou haſt re-
" ceived him, ſo abide and walk in him, worthy
" of me unto all pleaſing; being fruitful in every
" good

" good work, and increaſing in his knowledge, till " thy faith is turned to ſight, and I am all in all."

Start not, believing Reader, at theſe ſayings, as if they were too glorious to be credited. They are the true ſayings of God. The Lord himſelf ſpoke them for thy comfort. They are the precious pearls, which I promiſed thee out of the unſearchable treaſures of Chriſt: If ſwine trample them under their feet, wear thou them on thy breaſt. Inſtead of being offended at their tranſcendent excellence, magnify the God of all conſolation, who, having *delivered up his own Son for us all, with him alſo freely gives us all things*, conſequently the richeſt mines of goſpel grace. And giving vent to the juſt tranſports of thy grateful heart, cry out with the beloved diſciple, *Behold what manner of love the Father hath beſtowed upon us, that* WE *ſhould be called the ſons of God!* —— *Unto Him who* thus *loved us, and waſhed us from our ſins in his own blood, and hath made us kings and prieſts to God and his Father; to him be glory and dominion for ever and ever.* Amen.

END OF THE ADDRESS.

APPENDIX,

Concerning the evangelical harmony that ſubſiſts between living faith and loving obedience.

THE myſtery of our ſalvation is thus opened by St. Paul, *By* GRACE *are ye ſaved, through faith which* WORKETH *by love.* This apoſtolic declaration ſubdivides itſelf into the following propoſitions, which, on account of their clearneſs and importance, may, with propriety, be called GOSPEL-AXIOMS. (1.) *Ye are ſaved by* GRACE. (2.) *Ye are ſaved through a faith which* WORKS *by love.* Theſe propoſitions, like two adamantine pillars, ſupport the whole doctrine of Chriſt, concerning *faith* and *works*; *grace* and *rewardableneſs*; or *mercy* on God's part, and *obedience* on our own: —— A doctrine, which, though clear as the day, has nevertheleſs been ſo obſcured by endleſs controverſies, that thouſands of proteſtants and papiſts know it in its purity no more.

According to the *firſt* of theſe axioms, all that go to heaven, give divine *grace* the glory of their ſalvation; becauſe they are all ſaved by mere favour, through the redemption that is in Jeſus Chriſt.

And according to the *ſecond* axiom, all that go to hell, are obliged to clear divine *juſtice*, becauſe they are condemned merely for their avoidable unbelief, and obſtinate diſobedience. Upon this evangelical plan, the righteous are *graciouſly* rewarded, and the unrighteous *juſtly* puniſhed: The doctrines of God's *mercy*, in giving grace for Chriſt's ſake, and of man's *faithfulneſs* in uſing it by Chriſt's help, ſweetly coincide; and from their bleſſed union ſprings the juſt proportion of every part of the goſpel.

Theſe axioms are ſo ſtrongly maintained, and ſo frequently alluded to by the ſacred writers, that whoever rejects either the one or the other, might as well reject one half of the bible. Attentively conſider them aſunder, and your unprejudiced reaſon will perceive their *equity*. Impartially compare them together, and inſtead of finding them incompatible, (as ſome prepoſſeſſed perſons would perſuade us they are) you will ſee, that they *harmonize* in ſo exquiſite a manner, as to anſwer the moſt excellent ends in the world.

To give you an idea of their working in the breaſt of believers, permit me to compare them to thoſe two oppoſite, and yet conſentaneous motions of the heart, which anatomiſts call *diaſtole* and *ſyſtole*. The one forcibly dilates, the other powerfully contracts, that noble part of the human body; and both together, by means ſeemingly contrary, cauſe the circulation of the blood, and diffuſe vital powers through all the animal frame.—Juſt ſo paſſive

ſive *faith*, and active *love*. — The one perpetually *receives* favors from God, the other perpetually *beſtows* them upon man; and thus, by continually performing their contrary (not contradictory) offices, they make ſpiritual-life circulate through the believer's ſoul, and enable him to diffuſe kindneſs and good works, throughout the ſocial body of which he is a member.

From the animal, paſs we to the planetary world; and we ſhall ſee another ſtriking emblem of the harmonious oppoſition, which ſubſiſts between the two goſpel-axioms. There we eminently diſcover the *centripetal* and the *centrifugal* force. Though oppoſed to each other, they are nevertheleſs ſo admirably joined together, that from their exquiſite combination, reſults the harmonious dance of the ſpheres; I mean, the circular motion of the planets around the ſun, and around each other.——Such is the wonderful effect of *evangelical promiſes*, and *legal precepts*, when they meet in a due proportion, in an upright heart. The *promiſes*, which are all wrapped up in the *firſt* goſpel-axiom, powerfully *draw* believers to Chriſt, who is the Sun of Righteouſneſs, and the center of the Chriſtian ſyſtem: The *precepts*, which the *ſecond* axiom neceſſarily ſuppoſes, drive them forward in the ſtrait line of duty. Being thus delightfully attracted, and powerfully impelled, like planets of a different magnitude, in the firmament of the church, believers rapidly move in the orb of evangelical obedience, where the *original* light of Chriſt warmly ſhines into their

own ſouls, and their *borrowed* light mildly gleams upon their fellow-mortals.

If ever you ſaw a perſon, thus ſwiftly and evenly moving in the immenſe circle of religious and ſocial duty; freely receiving all from his God, and freely imparting all to his neighbour; you have ſeen one of the *ſtars in the Lord's right hand*—you have ſeen one, who practically holds the two goſpel-axioms —one, who *believes* as a ſinner, and *works* as a believer—one, in whoſe heart the doctrines of *faith* and *works*, *free grace* and *free obedience*, *divine faithfulneſs* and *human fidelity*, are juſtly balanced—one, who keeps at an equal diſtance from the dreadful rocks, upon which *antinomian believers*, and *antichriſtian workers*, are daily caſt away—In a word, you have ſeen an adult Chriſtian, a man who *adorns the doctrine of Chriſt our Saviour in* ALL *things*.

If the two goſpel-axioms are of ſuch importance, that the health and vigour of every Chriſtian, flow from the proper union of their power in his heart; is it not deplorable to ſee ſo many people every where riſing againſt them? *Self-conceited moraliſts* violently attack the *firſt* axiom; and *ſelf-humbled ſolifidians* will give the *ſecond* no quarter. Thoſe oppoſed aſſailants have all, I grant, a zeal for God, but not according to knowledge; for the *former* know not, that they rob God of *his glory*; and the *latter* do not conſider, that they pour upon him *our ſhame*. The *one* refuſe to acknowledge him the *grand author* of our *bliſs*: The *other*, to mend the matter, repreſent him as the *grand contriver* of our *ruin*.

ruin. Both, nevertheleſs, have truth on their ſide; but alas! it is only *a part* of the truth as it is in Jeſus; and truth divided, like an animal cut through the middle, is dreadfully mangled, if not entirely deſtroyed.

You are alſo deſired to obſerve, judicious Reader, that as a juſt proportion of ſail and ballaſt, next to a favourable wind, makes a ſhip ſail with ſpeed and ſafety; ſo the juſt balance of the two goſpel-axioms, next to the Spirit of God, makes a believer run ſwiftly and ſafely the race that is ſet before him. He does not properly *run*, he merely *hops* in the way of truth, who, diſcarding one of the goſpel-axioms, moves only upon the other. *Antinomian Laodiceans* therefore, and *Anti-chriſtian Phariſees*, are equally blameable. For the piety of the *former* ſtands only upon the *firſt* axiom; and the devotion of the *latter* has no other baſis than the *ſecond.* The *one* will hear of nothing but *faith*; the *other* will be told of nothing but *works.* But the *ſound* believer is for a *faith* that *works* righteouſneſs.

Faith unfeigned and *obedient love*, are of equal importance to the true Chriſtian. Thoſe precious graces, which anſwer to the goſpel-axioms, like a well-proportioned pair of heavenly ſteeds, mutually draw the ſteady chariot of his profeſſion acroſs the valleys of diſcouragement, and over the hills of difficulty, which he meets with in his way to heaven. If I might carry on the allegory, I would obſerve, that all the advantage, which the right-hand ſteed has over the other, is, that it is *firſt* put

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in the traces: But this is no proof of his ſuperiority, for he will be taken off at the gate of heaven; and *obedient love* alone, ſhall have the honour of drawing the Chriſtian's triumphal car through the realms of glory.

Reader, if in the theory and practice you maintain both goſpel-axioms; if, inſtead of ſetting up the one in oppoſition to the other, you ſtand upon the ſcriptural line in which they harmonize; you have ſurmounted the greateſt difficulty there is in the Chriſtian religion; you hold *the faith once delivered unto the ſaints.* And now, prepare to *contend for it:* Arm yourſelf for the fight; for *antinomian believers* will attack you on the *left* hand, and *phariſaic unbelievers* on the *right.* But be not afraid of their number; patiently receive their double fire. They may gall one *another*, but they cannot hurt *you.*

Truth is great, and *Love* powerful; if you fight under their glorious banners, though the arrows of contempt, and the brands of calumny, will fly thick around you, you ſhall not be dangerouſly wounded. Only *take the ſhield of faith*, with this motto, "*By grace I am ſaved through faith;*" and *quench with it the fiery darts* of ſelf-conceited legaliſts. *Put on the breaſt-plate of righteouſneſs*, with this inſcription, "*Faith works by righteous love, the mother of good works:*" This piece of celeſtial armour, will keep off the heavieſt ſtrokes of *ſelf-humbled goſpellers.* And animated by the Captain of your ſalvation, through the oppoſite forces of thoſe adverſaries, urge your evangelically-legal way, till you exchange

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the ſword of the Spirit for a *golden harp*, and your daily croſs for an heavenly crown.

Such is the happy medium, that the author of this book deſires to recommend. Some time ago, he thought himſelf obliged to oppoſe good miſtaken men, who, in their zeal for the *firſt* goſpel-axiom, wanted to repreſent the *ſecond* as a "dreadful hereſy." And now he lets theſe papers ſee the light, not only to prove to the free-thinkers of his pariſh, that the *firſt* axiom is highly rational; but to convince the enemies of the *ſecond* axiom, that, though he has expoſed their miſtakes with regard to *works*, he receives the *genuine* doctrines of grace as cordially as they; and is ready ſcripturally, and rationally, to defend ſalvation by *faith*, againſt the moſt plauſible objections of ſelf-righteous moraliſts.

He juſt begs leave to obſerve, that the preceding pages guard the *firſt* goſpel-axiom; that the *Four Checks to Antinomianiſm*, guard chiefly the ſecond; that *the Equal Check to Phariſaiſm and Antinomianiſm*, guards both at once; and that thoſe tracts contain a little ſyſtem of practical and polemical divinity, which, it is hoped, ſtands at an equal diſtance from the errors of moral diſbelievers, and immoral believers.

This book is chiefly recommended to diſbelieving moraliſts, who deride the doctrine of ſalvation by grace *through faith* in the day of converſion, merely becauſe they are not properly acquainted with our fallen and loſt eſtate. And the *Checks* are chiefly deſigned for diſbelieving antinomians, who riſe againſt

against the doctrine of a believer's salvation by grace *through* the *works* of faith in the great day, merely because they do not consider the indispensable necessity of evangelical obedience, and the nature of the day of judgment.

In the *Appeal*, the careless, self-conceited sinner is awakened, and humbled. In the *Address*, the serious, humbled sinner, is raised up, and comforted. And in the *Checks*, the foolish virgin is reawakened, the Laodicean believer reproved, the prodigal son lashed back to his Father's house, and the upright believer animated to mend his pace in the way of *faith working by love*, and to *perfect holiness in the fear of God*.

THE END.

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